THE CHURCHMAN.

VOLUME XIV.—No. 41. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 717.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, DECEMBER 14, 1844. BY JAMES A. SPARKS, 161 FULTON-ST. { Terms—$3 00 per annum—in advance.

For the Churchman.

"Why art thou heavy, oh my Soul?"

"Tell me now,
What treasures from Saint Peter, at the first
Our Lord demanded, when He put the keys
Into his charge?—Surely he asked no more
But 'Follow me.'"—Dante.

Why art thou heavy, oh my soul?
Why art thou still asleep?
Arouse! 'twill need an eagle glance
The narrow path to keep.

Gird on the armor of true light,
Now in this mortal life,
Faith, Hope, and Charity keep it bright
To aid thee in the strife.

For manfully must thou do fight,
His banner waves on high,
The foe comes on, arouse! arouse!
To conquer, not to die.—

Despair! oh God, what fearful foes,
Already they begin
To make me stare. Save, save me Lord,
I perish in my sin.

Yon Panther, fair in mein, and skin,
I feel its very breath;
I fain would fly, but ah, its look
Allures me on to death.

Another! strong, in might he comes,
He marks me for his prey,
The Lion, Pride! Thou "curse which stands
'Twixt God and man" away!

The she-wolf following in his train
Has fasten'd on my life;
Help Lord! I perish—mental strength
Avails not in this strife.—

A form appears in vestures white,
Wash'd in His own pure blood.
A rescue! "Prayer availeth much,"
I feel Thy presence God.—

Lord, at Thy feet, with grateful heart
Let me by Faith abide,
And Hope shall bring me life from Him
Who for my sins has died.

The glorious fulness of Thy grace,
Thy Majesty, shall shine,
While Faith, Hope, Charity, shall live;—
Was ever love like Thine.—

As "fatlings of the flock" are slain,
In sacrifice to Thee,
Thy love unmeasured, in return
Asks nought, but "Follow me."

December, 1844. Mariquita.

Catholic Unity.

Chapter II.—Of the Unity of the Church with respect to Divine Truth.

Sec. 1.—*The Church is the depository of divine truth.*

If God has indeed made a revelation of truth, for the salvation of men, it is somewhere to be found. He hath not left it to float diffusely, to be sought out, from age to age, by the wisdom and wit of any and every man. It doth not, indeed, appear for what purpose the Church could have been created, if not to be the preserver and keeper of divine and saving truth. What its charter is to a corporation, what its soul is to a body, such is that truth to the Church. If salt, to which the Church represented is compared, can never lose its savor; if the gates of hell are never to prevail against her; if she is the pillar and ground of the truth; and if he that will not hear her is to be considered an heathen man and a publican; then is truth, and that truth which God has revealed to man, to be found in her bosom, or to be found nowhere. Nor is this all. For, if the Church is the maintainer of truth, it follows, as a consequence, she must be its teacher. To what end was it given her, if by her it was not to be taught? Why the possession, unless to be displayed? Why the talent, if to be hid under a napkin? Why the light, if not to be placed on a candlestick and give light to the house? If divine truth is to be known, by some one it is to be told. If to be told to himself by the individual, then the Church is no longer the teacher, but the taught; and of whom may it not be demanded: *O man by what authority doest thou these things*, why shouldst thou become instructor where reason and scripture have commanded thee to go in order to learn?

Sec. 2.—*Of the Unity of the Church with regard to truth, as declared by the unity of her teaching.*

It is impossible for the Church to pronounce contradictions. She cannot declare that to be truth to-morrow, which was not truth to-day. But in the progress of time she has necessarily dealt with her children according as she has been engaged with her foes; the line of truth more distinct in proportion as the assaults of error were more insidious. As there has been no new communication since the death and ascension of our Lord, revealed truth must have at the moment of that ascension been in the possession and teaching of the Church, if she was ever to possess and teach it at all. That teaching was at that time oral. There could be then no other. No book of Scripture was received; no book indeed was written. Gradually, under the influence of inspiration, its dictates are committed to writing. By whatever motives influenced, the Church receives one by one the various portions of that written inspiration; not the less, however, the depository of revealed truth, at least such as she was to teach her children as of necessity to salvation, before, than after those writings were so received. That these writings should by the faithful be so received, could take place solely on her authority. On that authority their inspiration is recognised, on that authority they are registered in the canon. Thus, the Gospel according to St. Luke becomes part of Holy Scripture, and the epistle of St. Clement does not; certain epistles of St. Paul are made canonical, and others, of which we have now lost even the knowledge, are not made canonical; while, after the lapse of years, the Church closes her admission of written documents as inspired and a rule of faith to her children, in the recognition of the revelation of St. John the divine. But the establishment of the Canon of Scripture, did neither degrade nor diminish the authority of the Church. Her reception of that written law as the rule of faith, did not throw wide to every individual the door of its interpretation. So wild and anarchical a process of securing a unity of truth, which would create as many Churches in regard to truth, as there should be baptized men falsely interpreting the Scripture, was not, as it never was designed to be, the course of her action. What she had done before she continued to do after the full establishment of the inspired Canon, and propounded and taught to the candidates for admission into her pale, as to others, the elements of sacred truth; which were elements, not because such pupils believed them to be so, but because their spiritual mother required them to believe so. These elements of truth were embodied into formularies, known under the appellation of creeds. But the question at once arises, Who drew them, where are they? And the answer is all-important in discussing the subject of the Church's unity in regard to the teaching of sacred truth, for

Sec. 3—*Of the Church's teaching truth through her Creeds.*

The unity of order in the Church is an index to the propagation of her creeds. When our Lord ordained his apostles with plenitude of power, as representatives, as well as guides of his Church, there was nothing local in their appointment. Each apostle was an apostle for the whole Church; specially careful indeed of whatever portion enjoyed his personal presence, but to be careful of the interest, both as to truth and order, of the whole. The apostolate, called in subsequent ages, as it now is, the episcopate, was held in *coparcenary*, in a joint possession, such that the apostles together constituted but one heir to the power bequeathed by their adorable Lord. Hence, and from the nature of their appointment and character, they were obligated to maintain among themselves, and so in the Church throughout the world, a unity of doctrine. But this was not done by any express form of words. The creed, upon profession of which a candidate was admitted to the bosom of the Church, and which by consequence contained in its full sense all that a Christian, under such circumstances, was necessitated to know and believe, was not always written on paper and with ink, but on the fleshly tablets of the heart. There was an identity of doctrine, but not always an identity of expression. And hence, we find, that so many of the early creeds of the churches particular portions of the Church universal, differing in expression, are yet distinguished as apostolical creeds; not because they were penned by the apostles, but because they harmonized with the doctrine of those first followers of our Lord, and were owned so to do among themselves, by their successors from time to time in office. In this agreement consisted the unity of doctrine among the bishops throughout the world. But, in process of time, perversions of that doctrine arising, and perhaps the more from the variety of expression in the creeds of particular churches; and that perversion too, among some of the apostles' successors, or, to use the modern term, bishops, the body of those successors, representing the Church, found it necessary to reduce the essentials of faith, essential as the profession of the baptized, to a more explicit, unanimous, and unassailable form. This necessity was the more apparent, when the very corner stone of the Christian edifice, the true and consubstantial deity of our Lord, was not always unimpugned. A general council of the bishops of the Church convene. They meet at Nice. One creed for the Universal Church is drawn. It is accepted by the Christian and Catholic world. Again the same causes produce the same results. Error again assails the proper and consubstantial deity of the Holy Ghost. A new Council, of like character with the former, is convened. They meet at Constantinople. A stricter creed, and by the same authority and through the same process, is drawn. Again is that creed accepted by the Christian and Catholic world. The process of pronouncing what verities out of all that has been revealed, shall be fundamental, as of necessity to be believed for salvation, as elements of faith necessary to him who would be admitted into the Christian Church and pale, is ended. This amalgamation of the combined decrees concerning fundamental verities, of the Councils of Nice and Constantinople, now simply known as the Nicene creed, is, by the bishops of the Catholic world, and by the faithful in their communion, embraced and recognised. "It shall not be lawful," says the subsequent Council of Ephesus, the third of the four Councils acknowledged as Catholic by the Catholic world, and by the Church of England in particular,—"It shall not be lawful, for any man to produce, or write, or compose any other faith beside that which is defined by those Nicene Fathers, and they who shall dare to compose or offer any such, to any that would from Gentileism, Judaism, or any other heresy, convert to the acknowledgment of the truth, if bishops, shall be deposed, if laymen anathematized. The decree, so equitable and so salutary, has gone forth, has been, and before the great schism of the Eastern and Western Churches, accepted by the Catholic world. It has never been annulled. Whoever has sought to evade it, there has been no attempt to crush it. Echoing the voice of the Church Universal, even that portion which has approached nearest in an effort to overturn that decree, has been, shall we call it by a special providence, overruled to bear testimony in her own particular Council of Trent, to its vigor and force, when she utters, "This, this! the Nicene creed, is the sure and the only foundation against which the gates of hell shall not prevail." Other creeds, as that called the Apostles' creed, may be used, because of their coincidence with the Nicene, by particular churches; but there is no creed, which, in the highest sense, is emphatically the Catholic creed, except the Nicene creed. In this and this only, as her definite and exact form of words, has the Catholic Church declared to be contained the fundamentals of revealed truth, as necessary to be believed for salvation.

Sec. 4.—*Of fundamental heresy and fundamental schism.*

And thus are opened at once to our apprehension the nature of fundamental schism and fundamental heresy, respectively regarded, under the strong invocation, by that Holy Name wherewith we are called, *that we all speak the same thing, and that there be no divisions among us.* There is fundamental schism where the fundamental order of the gospel is broken; there is fundamental heresy, where the fundamental truth of the gospel is not preserved. But, if the principles laid down be true, in what consists the fundamentals of the truth and order of the gospel, is no longer a hidden or doubtful point. Whoever is not united to the fountain of ecclesiastical power in the Church, which power was divinely vested in the apostles and their successors, to the end of the world, is essentially, de facto, in a state of schism. Whoever rejects or denies the truths decreed by the body of those apostles, or their successors, always, every where, and by all, as fundamental, as necessary to be believed for salvation, is essentially in a state of heresy. Those are *heretics* who hold *not the faith* of the Catholic Church; those *schismatics* who are withdrawn *from the jurisdiction* of the Catholic Church. But the faith of the Catholic Church is in the Nicene creed; the jurisdiction of the Catholic Church is in the Apostolic office. Fundamental heresy is rejection of the Nicene creed; fundamental schism separation from the episcopal or apostolic office.

But suppose the Nicene creed is recognised, and suppose the episcopal office is retained, can there be no schism?

Sec. 5.—*Of Schism in the Church.*

In relation to a subject so important, it is too apparent, that parts of the Christian world, possessing the fundamentals of truth and order, are not in communion, have broken the principle of unity with respect to each other. The Church of Christ is Catholic, is one. As, therefore, there may be a schism, such as that of which we have spoken, *from* the church; there may be a schism *in* the Church, in the Catholic body itself. In what then does this latter schism consist, and who the guilty?

Although the apostolical episcopal office was held in coparcenary, and each apostle or bishop was and is made so, not for any particular church, but for the whole Church; yet was the whole Church of necessity, for the convenience of government, divided into particular churches, under their own particular heads, as successors in spiritual power to the apostles. But, as it has been shewn, that the Church Catholic could have been created for no end, if not to be the maintainer and teacher of all necessary truth, so was it no part or qualification of any particular church, to declare what that truth was, but to maintain and teach it when declared, to consider herself not as the tree, but as a branch, possessed of the vital property, because in communion as to essential truth with its fountain and source. But the declaration by the Catholic Church of what was fundamental truth, constituted the base of unity between all particular churches. Other differences might indeed excite alarm and danger, but could be no ground of disunion where no vital principle was destroyed, by diminution or superincumbent addition. For, that any particular church should pronounce what truths should be a necessary term of communion with any other church, would be for a part to assume the prerogative of the whole, and the establishment of fundamental truths by the Church Catholic, is virtually to establish the terms of communion among all particular churches, in regard to truth. Whatever particular church then, maintains and teaches all fundamental truth, as so defined, and that truth is the Nicene creed, has a claim to the communion in all acts of Catholic worship with every other the like particular church. And the principle equally applies, whether we consider a particular church as the faithful under a single lineal apostle or bishop, or as the faithful of a whole nation, under many such apostles or bishops. In a word the Catholic Church being one by the communion of all its parts, any particular church which refuses communion with any other particular church, retaining the fundamentals of truth and order, or, *a fortiori*, which would impose unlawful terms of communion, does, by that refusal and imposition, place herself in a state of separation, and is guilty of a schism in the church.

(*To be continued.*)

From the English Churchman.

The Anglican Church, the Creature and Slave of the State; *being a Refutation of certain Puseyite Claims advanced on behalf of the Established Church: in a Series of Lectures delivered before the Academy of the Catholic Religion. By the Rev.* P. Cooper, *of the Church of the Conception, Dublin; Prebendary, &c.* London: C. Dolman, 1844. Pp. xvi. 244.

"The Anglican Church, the Creature and Slave of the State." A most bold falsehood and a most humiliating truth are here combined. Mr. Cooper evidently knows quite enough of our Church to be aware that it was not created by the State, and we know enough to confess that, in many ways, she is a slave to the State. But then this slavery is, to a very considerable extent, voluntary, and might be shaken off to-morrow, if it pleased our ecclesiastical rulers to put forth their dormant and undoubted powers, and to vindicate the rights of the Church. That there would still be some restraints upon the Church, we readily admit, but then this is only admitting that there exists a union between the Church and the State.

The volume before us is a fair specimen of the tone and temper which the Romanists of the United Kingdom, in the present day, assume towards our branch of the Catholic Church. It is insolent, sneering, sarcastic, contemptuous, and flippant—in a word, unchristian; and while such characteristics amply refute the silly notion that the hopes of the Romanists are excited by the present movement in our Church, they should also repel from Rome all those who feel any reverence for their spiritual mother. And, if we mistake not, these characteristics, which are more offensively developed as we become more Catholic, do possess a most repelling power over many who are disposed to regard Rome with more or less of affectionate reverence.

It will, perhaps, be said that the unvarying tone in which we have, until lately, spoken of Rome has been sufficiently offensive to provoke retaliation in kind to a much greater extent than we have yet experienced. It may be so; but where then is that better spirit which she claims to possess? In addition to this, we must notice the very remarkable, but undeniable fact, that it is precisely in those quarters where Rome is most respectfully and reverently spoken of—where odium is daily incurred for that respect and reverence—that her popular champions think proper to pour forth their most violent and most offensive language. If any one doubts this statement, let him read the *Dublin Review*, the *Tablet*, and the volume which is now before us. We are aware that the writers in these several works would say "our errors are our own;" indeed Mr. Cooper takes care to tell us, in his preface, that "the author is alone accountable for what is now submitted to the public;" but we beg to remind him that, in matters of religion, there is no such thing, as *individuality* in the Church of Rome; moreover, these lectures were read before the Romish Archbishop of Dublin, who, it may be fairly presumed, has not objected to anything contained in them.

But it is time that we gave a few specimens of the work. The first observation of Mr. Cooper, is as follows:—

'The Oxford Divines have opened another chapter in the history of the eternal variations of their Church. In their hands, the ever-shifting drama of Protestantism is about to present a new scene. Of this fresh change "come o'er the spirit of their dream," the first intimation was given in the publication of the *Tracts for the Times*,—a temporizing title, that well accorded with the policy that dictated, and the shifts that were to characterize, this new attempt to bolster up the falling fortunes of a not old, and yet already superannuated, system of religion.'

Mr. Cooper then recounts the doctrines which it was the aim of the Oxford writers to bring more prominently forward.

'The Real Presence, Baptismal Regeneration, and the Eucharistic Sacrifice, are readmitted into that public teaching, that had been for more than a century virtually closed against them. These weapons, to be sure, were all stolen from the armory of old Popery.'

In the first place, it is not true, as is here insinuated, that these doctrines were ever entirely excluded from the teaching of our Church, and, secondly, if they had been excluded for a century only, as Mr. Cooper allows, we need not have gone to Popery for them, for the teaching of our own Church in the seventeenth century would have rendered it unnecessary: above all, if it were necessary to steal, we might have "stolen" these doctrines where "old Popery" herself "stole" them—from still older Catholicism.

Mr. Cooper adds—

'What then becomes of the Church's claims as a witness to the truth,—a guide to salvation? It is plain that, if the *new* theology be sound, the cause of the Church is ruined.'

And so, Mr. Cooper admits that the omission to teach certain doctrines for a single century annihilates a Church? What, then, becomes of the Church of the Apostles and their successors before the "*new theology*" of "*old Popery*" was introduced? Is the *new* theology of Popery *unsound*, or is the primitive Church *ruined?* Which horn will Mr. Cooper choose?

Again—

'Perhaps, however, it will be said that this Church possesses the will, but wants the power to interfere in the regulation of her own public and ministerial teaching. I know that such a proposition has been advanced, and in the highest quarter. But it is the most unfortunate circumstances in such a defence, that it should be so undeniably true; for a graver title of condemnation was never yet preferred against any self-constituted Church. What! a Church without authority to say what should be taught in its own name!—obliged to stand by, while poison is dispensed to her children, in place of the food of sound doctrine;—to see her flock led before her face to destruction, by men wearing the garb of her ministry, without being able to interpose to save them! Of all the humiliating confessions ever wrung from heresy, this is, perhaps, the most humiliating. Yet it has been made, and in the most authentic form. And it is to the Tractarian controversy, as it is called, that we are indebted for this confession. Should we not then proclaim our obligations to these gentlemen, for procuring us such simple tests whereby to probe the shallow pretensions of this, their mimic Church?'

Can it be said, with a particle of truth, that our Church is "without authority to say what should be taught in its own name?"

The following axiom is apparently adopted by Mr. Cooper—

'A Church which could allow the powers of this world to interfere authoritatively, and as a matter of right, in her internal concerns, is not, and cannot be, the Church of Christ.'

We admit that the *tu quoque* argument is but a poor one when employed by one branch of the Church against another branch: each ought to lament the other's captivity rather than to taunt her with it; still, it is necessary in this case, and it is amply sufficient to refute Mr. Cooper, for it upsets his main arguments against our Church, unless he be disposed to give up his Church rather than his argument. Let us try the Church in France by Mr. Cooper's test.

We are informed, by a clergymen who has recently travelled in France, and who made diligent and careful inquires into the condition of the Church, that the following is the existing state of things:—

"1. The Archbishops and Bishops are nominated by the King.

"2. The King's consent is necessary to *all Church appointments*, except of the Curates of the Chapels of Ease.

"3. The Clergy are *paid by the State*.

"4. The Clergy are not allowed to hold any property, *not even a Parsonage-house*.

"5. They cannot teach a school without a *license from the* State.

"6. They cannot build a Church *without the plan is approved by the Government.*

"7. There are no parishes in France—only communes, which is a *civil* division—*the name of parish is not allowed.*"

Now, let any one look at the *practical working* of these rules, and then at the practical working of those rules which the State has engrafted upon *our* ecclesiastical system, and say which is the greater practical *Slave of the State.* What do *our* parish priests know of the State? They occasionally receive a "Queen's Letter" to be read in their churches; and they must introduce the names of the Royal Family into the Liturgy; but many refuse to read the "State Services." The State has nothing to do with clerical appointments, except in nominating the Bishops, and a few Cathedral Clergy, as in France, and in presenting to the livings in the gift of the Crown. Above all, the Clergy do not receive their stipends from the State; for that might be considered a badge of "Slavery." Our clergy may hold any secular property whatever; they may teach whatever they please, unless forbidden by their bishop; they may, without a thought of the State, build a church wherever, in their own parish, they can get a site for it, if it do not interfere with any other person's rights.

We have thus, we believe, got rid of Mr. Cooper's most plausible theory: we have shown, by a single reference to his own Church, that he lives in a glass house, and that the same stone which breaks our windows breaks his still more extensively. We do not consider it necessary to follow him far through pages which offend us much more by their unchristian tone than by the stale historical facts which are brought against our Church. We know as well as Mr. Cooper can tell us what facts and what existing practices tell against us, and we know also that outward bondage to the State does not destroy, although it may impair, the inward Gifts of the Church. While we refrain from adding to the Creeds of the Church, and while we teach them faithfully and fully, we may reasonably hope that civil restraints, which we have mostly *inherited*, do not seriously militate against our claims to Catholicism. That they hamper us, and lessen the beneficial influence of our Church, we readily admit; and for this reason we, and others, have at various times complained of them, for which complaints we and they have been severely censured; but we still retain the opinion (and the volume before us powerfully confirms it,) that it is far better that we should boldly expose and acknowledge our own defects than leave the task to those who hate and revile us. It is chiefly in this respect, and on this ground, that we value Mr. Ward's book. It shows us plainly our inconsistencies: it may exaggerate their consequences, and it may esteem some things as defects which are quite the contrary, but no unprejudiced man can read that work and say that there is not in it a great amount of plain unvarnished *truth*, which it behoves those in authority not only to read, mark, learn and inwardly digest, but to *act* upon, if they would place our Church beyond the assaults of her enemies. It has been too much the practice, both of the Church and State of England, to yield to the goadings and chafings of enemies rather than the wholesome warnings of friends. The Church has yielded too much to "the men that work wickedness," and too little to the friendly smitings and reproofs of the righteous.

Mr. Cooper adopts the usual tactics of his brethren, while heaping insult and contempt upon the Oxford movement, of excepting the personal characters of two or three of the leading men engaged in it; men whom he well knows none but the most ignorant or the most reprobate would revile; nay, he calls them "brethren according to the Spirit. . . . *through the grace of a common baptism.*" Why then does Mr. Cooper's Church commit sacrilege by rebaptising converts who have received precisely the same baptism?

He asserts that the *first* object in the movement was the preservation of the "good things" of the Church, and that purity of doctrine was a secondary consideration. (P. 8.) He tells Mr. Newman "It is not in your Church to produce an Athanasius or a Basil: matrimony and martyrdom go badly together. One squall from the little dearies—one scream from mama, —would spoil a dozen of Athanasiuses." (P. 56.) In speaking of the Bishop of Salisbury's Charge, he exclaims, "Was there ever such *drivelling?* . . . Eh, Mr. Newman, have we caught your Athanasius at last? God help the Church if her Athanasiuses and her Basils had been made of no sterner stuff." (P. 183.) "The [English] Church prays to this day, in her form of making Bishops, 'that they may duly minister the godly discipline thereof.' Cruel mockery! First catch your hare, says *Mother Glass.*" (P. 184.) "A wretched, rickety, and dwarfish counterfeit of Christ's all-glorious Church." (P. 233.) "To the poor is the Gospel preached:" apply that test to the Anglican Church, and you *destroy* it. (P. 235.)

'For her,—effete, decrepit, and worn out thing of three centuries,—she is, *by her own confession*, a Church without discipline; having formularies, *but no faith*; articles but *no creed*; doctrines but to be disputed; an altar without sacrifice, *sacraments without grace* (*!*) a convocation without utterance; an Episcopacy without power; *a people without morals*; preaching and a priesthood without efficacy and without fruit;—I turn from her with loathing, and I pause for relief.'

Such are a very few of the elegant garnishings with which our slaughtered Church is served up to gratify an archiepiscopal palate! Such are the viands which await the seceders from our Church! Not immediately, perhaps, as they might be rejected, but such, we verily believe, converts to Rome, in the present day, must eventually feed upon or starve, for they appear to be the universal dish here and in Ireland. Father Mathew prescribes water for men's bodies, and Father Cooper, and *all the popular Romish writers*, provide such *garbage* as this for their minds. The *Tablet*, the *Dublin Review*, the *Othodox Journal*, the harangues of bishops, priests and laymen in Ireland, are made up of this vulgar and unchristian material; and we confess that could we even surmount the Romish additions to the Catholic faith, we should be so entirely disgusted with the diabolical spirit of which we have been speaking, and of which this volume is so complete an illustration, that we should shudder to join such a communion, however convinced we might be of the duty of leaving our own Church. To adopt Mr. Cooper's language, "We turn from his volume with loathing, and we pause for relief."*

Trades and Professions.

Clergymen (we presume of the Church of England) are returned for England at 13,574; commercial clerks (one of the largest descriptions) for Great Britain, 56,830; chiropodists, 58; dressmakers and milliners, 106,801, of whom 22,174 are females, and 127 males, respectively under twenty years of age; East India Company's service, 591; farmers and graziers, 300,123; Government civil service, 16,750; agricultural laborers, 1,127,108, of whom 14,295 are females under twenty; army, 33,057, of whom 6,976 are soldiers under twenty. There are only seven persons returning themselves as oculists in all Great Britain. The physicians amount to 1,476; printers, 18,313, of whom 183 are females; surgeons, apothecaries, and medical students together, 18,658; so that the whole body of the medical profession in Great Britain, including students, comprises only 20,134 persons. The teachers of music and singing are 3,285, being more than double the number of all the other teachers enumerated put together. It is observable that of tradesmen and handicraftsmen, by far the largest number are included under the head of "boot and shoemakers," amounting in the whole to 214,700; or nearly one-third more than the butchers, bakers, buttermen, milkmen, grocers, and greengrocers put together.

Communications.

For the Churchman.

Congregational Singing—No. 2.

HOW SHALL IT BE RESTORED TO THE CHURCH?

Mr. Editor,—I shall commence this paper by a quotation from an article upon the Gregorian Chants in the Churchman of June 24th, 1844, reprinted from the Charleston Gospel Messenger:—

"It was by the congregational singing of Old Hundred and similar tunes composed by Luther and his friends, that the Reformation was extended and perpetuated in Germany. It is this singing *in unison*, so that all can join, however unpractised their congregational singing of simple and animated melodies, that renders the worship of the Methodists so popular and attractive. It was by the singing of hymns to the Trinity, in plain chants, that St. Ambrose skilfully drew the people from Arianism, and confirmed them in their attachment to the orthodox and Catholic faith.' If ever our Church is to become popular, and to be extended among the uneducated classes, *this means of influence is not to be neglected.* It is a means that can be applied no where so extensively as in our primitive worship. Ordering our services as we do, according to the reiterated apostolic direction, as the early Church scrupulously obeyed it, 'teaching and admonishing one another in psalms and hymns and spiritual songs'—it only needs that we obey the remainder of the inspired rubric, 'singing and making melody unto the Lord.' It is well known that in the ancient Church the singing of psalms was a very prominent part of worship, and that it was performed, *not by distinct choirs*, but by the whole congregation. * * * 'The only difficulty,' says Bishop Dehon, in his Sermon on Psalmody, 'is to conceive how in the primitive psalmody, as all are not singers, the inconvenience of dissonance was avoided.'

"Had the good Bishop ever heard a congregation chanting the psalms to the Gregorian tunes his difficulty would have been solved, as he himself quotes from St. Chrysostom, 'Women and men, old women and children, differ *in sex and age, but they differ not in the harmony* (musical unison) of singing hymns, for the spirit tempers all their voices together, making one melody of all.'"

Now, sir, if you please, let us go into one of our city churches. Do the congregation sing together? No. Does one in twenty of them that have good voices unite in the singing? I should think not. Is there any influence there that will lead the indifferent to sing as I have seen in congregational singing? Not a whit. On the contrary, even pious men and good singers seem to labor up hill in their attempts to join in. And why is this? *The choir are separated as actually from the Church as the performers are in a theatre.* They, to be sure, are under the same roof, and in the services they join in, but the feeling that they are, *when singing*, separate and performers, this is upon them in their singing, else why do they so constantly draw their curtain when they commence to sing? Their position in the Church puts upon them that feeling—the congregation know that feeling too. This, by itself, is enough to stifle congregational music; and so the richer our congregations are, and the grander, the more the music becomes choral. They feel it their property, they have a nice sense of artistical honor in their performances, and, as it was remarked in a note on the former communication, "they feel angry because the congregation by joining in, spoil their music."

Now, sir, look at the congregations—they listen critically to the music; the amateur feeling of criticism puts an end to that of devotion; one in twenty, as I have said, never joins in. The situation of the choir puts *them* in the position of *performers*, not of *leaders*; that position as plainly tells the congregation, "Ye shall not join in," as if this injunction were read along with the ten commandments. This again fosters and encourages a style of music exclusively choral, and so the evil is increased and perpetuated. So that it is a common remark among dissenters that "the richer and stronger an Episcopal Church becomes the less the people sing."

Congregational music is the music of progress, of advance, of ardent feelings of devotion, and unity in those ardors; and so when we look to the sects that are aggressive we find it prevailing, and sedulously encouraged. The ditties they sing may be worthless as poetry, vile in theological sentiment, and altogether in wretched bad taste, still *the whole congregation is united in singing them*; for the time, they feel *one* spirit breaking upon them and flowing around them—this singing is to them a bond of unity, an expression, too, of joy in that unity. Each one that can sing unites, for there is no cold feeling of separation—it is the Church that sings, and not a choir boxed up from the rest of the congregation and *paid as performers;* there is no chill, critical spirit, for all sing *in unison* and *melody*, not *in parts*, which requires science and study. And upon the untutored and untaught there is a leading influence that brings them to unite. That it is a devotional exercise is felt by *all*. "The Scotch Psalmody," says Sir Walter Scott, "may not be pleasing to critical ears, but especially when heard from a distance, which hides the occasional dissonance, it has an overpowering devotional feeling, which is very solemn and grand." And therefore all these influences uniting in such singing, is an instrument of progress to them—it gains to them their thousands of converts—why not the same to us?

Methodists may gain their thousands, and Baptists their thousands, but it is not our fashion, it is not the music of the Church.

Of course this is very dignified, but still *it was the fashion of the Church exclusively* till

---

* It is worthy of remark that the *foundation* of nearly every un-Catholic restraint upon the Church, for which Mr. Cooper abuses and reviles us, was laid *by the Romish Clergy*; and that our present ecclesiastical system does not differ very materially from that which existed in the time of Elizabeth, *when the Pope voluntarily offered to recognise us as a distinct and sound branch of the Catholic Church, if we would only acknowledge his supremacy.* If that were all which was absolutely necessary *then* to complete our Catholicism, it would be sufficient *now*, and thus the greater part of Mr. Cooper's diatribe might have been spared, for it tells equally against the supreme authority in his own Church. Indeed, Mr. Cooper appears to have presumed on the most gross ignorance in his hearers and his readers as to the history of the Romish Church, while he announces, with all the pomp and circumstance of an original discovery, facts in our history with which every well informed student is quite familiar. Both Churches have been, and still unfortunately are, slaves to the State, in some things; *we* are aware of our slavery, and do not conceal it; while we lament over it, we can afford to proclaim it. Mr. Cooper is, doubtless, equally well aware of the slavery of his Church, in various parts of the world, but he considers it good policy to conceal it—he cannot afford to publish it. *Voila la difference.*

Popery came in with her Latin Mass and her choirs of monks, and, as I have shown in the last paper, put out the original congregational music of the Church. It will be our fashion again, for it is the music of progress and advance, and the march of the Church is onward. *We are for the people;* and the feeling that the Church is for the rich and aristocratic, for the genteel and well educated, is going fast. The "winds are blowing and the waters begin to flow," and the Church is beginning to feel her universal mission; beginning to feel that in her alone the two elements of the highest degree of progress, and the greatest concentration of stability and permanence, are united; we *shall* therefore have back, *by the will of the whole Church,* that congregational singing which was before the rise of Popery the music of the Church, and which is the music of progress.

But how? Not by talking, not by preaching, not by writing or printing, but by doing.

I have taken notice that there is a root to all practices, from which they grow—plant the root, and in due season you have the flowers and fruit, naturally, easily, quietly. We have, as may be seen by the instance of the primitive Church, the root of this peculiar class of singing in us. How the opposite kind grew up is traced in the last letter.

I have taken notice, too, in organized bodies, that it is not by expounding the advantages of a particular course of action that it can be caused to be adopted, not by preaching, talking, or printing, but by the *removal of obstacles that prevent the growth of the root,* if it be there. The position of our choir,—this is the obstacle; while it retains its present situation, a situation into which it was removed, congregational singing will never be the music of the Church, ever will there be a tendency towards the other class of music. Place your choir before the altar, as in the primitive Church, then naturally the tendency will be the other way towards music in which the whole congregation shall and can unite.

I have seen that in matters of reason, Reason is enough; but in matters wherein the feelings and affections are concerned, there signs and symbols come in—a thousand emotions, which it would take hours for the tongue to tell, and days for the pen to write, are, by the presence of a visible symbol, flashed at once into the mind. All things connected with the affections have their sacraments or visible symbols, without them the emotions are not felt or experienced; bring forward the symbol, a flag, a watchword, a pole, a staff, or a miniature, at once years of emotion and of feeling crowd into the mind.

The choir before the altar,—the ambon before the chancel,—this is to us the sign and symbol of that music which we had of old and shall have again, *but not until the symbol is restored.* Place it there, and again the choir shall become the leaders of the congregation,—the congregation shall feel themselves bound by the power of that symbol to follow that leading,—unity of devotional feeling is promoted, and that feeling spreads over the whole of the congregation. Devotional fervor arises in the breast of the singers from their very position before the altar, and a sense of the dignity and precedence of their position; each voice unites in the singing, and every chant, psalm, and hymn that is sung, is a lesson and an instruction to the whole congregation—even the very children join in and are taught by it. Our hymns, too, are purified from the serious objections that are brought forward against them, and once more that idea which I have noticed as making all the difference between dissenting hymns, however beautiful, and the old Church hymns,—the idea, namely, that we praise a present God, becomes an element in the feelings of the congregation, springing up spontaneously.

Of course, it may be thought that this is only a notion; yet let our practical men, as well the laity as the clergy, look at the whole consequences of the position of the choir before the altar, let them trace them out in their minds, and they shall see it must be so. Let them try then, by preaching, talking, influence, (the choir still remaining where it is,) to make the singing congregational, and still they will find a tendency the other way, for without the symbol you cannot have the thing signified. Congregational singing cannot be restored to the Church until the choir is placed in its primitive place of honor and dignity before the chancel.

Nor need we lose the organ, although we cannot in that case have such mountainous instruments. The keyboard in this instrument can be placed at the top as well as in the middle, and by a judicious excavation of some four or five feet, an organ of six to nine feet in height, with its keyboard so arranged, may be placed in front, so that it shall not arise over the level of the seats, or in any way obstruct the view. And so large an instrument will suffice to lead any congregation. W. A.

For the Churchman.

Censoriousness.

Mr. Editor,—In these days every man looks doubtingly upon every other man, and unless his neighbor's opinions and practices square exactly with his own, he is disposed to cry out "Low Churchman," "Puseyite," "Heretic," or something else equally horrible. Procrustes and his notable experiments revive every once in a while. Mr. A. looks askance at Mr. B., and Dr. C. thinks himself more correct than his brethren, since he adheres closely to the rubrics; and his brethren, as they can't well deny that the rubrics say so and so, shrug their shoulders and say, "O, these are trifling matters, of no consequence whatever." Moreover, they think Mr. A. might be better employed than in insisting upon mere forms and "beggarly elements"—and as calling of names is much easier than answering arguments, why Mr. A. must consider himself well off if he is not called something worse than High Churchman, perhaps Puseyite or semi-Papist.

Now I will confess to you, Mr. Editor, that I am one of those who like to see the Church fairly and faithfully presented in all her doctrines and services. Whatever she has appointed it is my duty to observe—her laws I am to obey—her doctrines I am to keep, without fear or favor, keeping back nothing, and reporting her meaning faithfully and honestly as in the sight of God. There are indeed things which are left to every man's discretion; there are practices which we may or may not observe; there are many things about which every clergyman may exercise his choice; hence I may not censure others, nor others me, if we do not agree exactly in the things thus left. I have seen the attempt made (within the last year) to stretch a brother clergyman upon the Procustean bed, where only a matter of opinion was involved, and when he refused thus to be tortured out of his due proportions, his refusal was not, and is not forgotten. May God deliver us from the tyranny of Protestant popery!

Let me say, then, that I have not a particle of sympathy with the carping, fault-finding race, who can see nothing right in that which differs from their notions or practices; and I do most heartily deprecate the harsh spirit of censure, the indiscriminate hurling of anathemas, and the unchristian sneers and flings which one witnesses almost every day.

I beg that this will be received as the literal truth, because I am going to relate an occurrence, which, though it contravened no law, yet shocked me greatly; and if I speak warmly about it, I shall at least not impute motives, nor call names. On Sunday morning last I was present at Divine Service; and after morning prayer was ended, the officiating clergyman went to the right side of the altar, and read the Ante-Communion Service, after which he proceeded:—"I am requested to give notice that a sermon will be preached this evening in the Rev. Mr- Dewey's Church, in aid of the funds of the * * * those interested in * * * are requested to attend." This being read he gave warning of the celebration of the Holy Communion on Sunday next.

Matters are come to a strange pass indeed, when notices of meetings in "the Rev. Mr- Dewey's Church" defile the lips of the ambassador for Christ, taint the moral atmosphere of the temple of the Lord, and wound and shock the feelings of those who worship and adore the Divine Redeemer. Reformed Drunkards, Temperance, Total Abstinence, American Bible and Tract Society, Moral Reform Society, and similar notices, are certainly (in my judgment) inappropriate enough, and I see not how or why it is that a clergyman can bring himself to the reading of them; yet, little as I esteem them, I had rather read any or all of them than the one which last Sunday extended an invitation to Christian people to attend "the Rev. Mr. Dewey's Church." Most sincerely do I pray that evil may not result from the occurrence on which I have felt it a duty to animadvert.

Nov. 25, 1844. A. M.

For the Churchman.

The Interpretation of the Thirty-nine Articles of Religion.

Mr. Editor,—It has been said that "while our Prayer-book is acknowledged on all hands to be of Catholic origin, our Articles also, the offspring of an uncatholic age, are, through God's good providence, to say the least, not uncatholic, and may be subscribed by those who aim at being Catholic in heart and life." And this language, none the less true because scoffed at, may suggest to your readers the rule of interpreting the Articles. For inasmuch as the Liturgy is admitted to be Catholic, (not Romish,) the Articles must receive also a Catholic interpretation; in other words, we must not interpret the doctrinal portion of the Articles in such a manner as will make them necessarily conflict with the same doctrines as contained in the Liturgy and offices. They are a consistent whole, or the Church could not have received them into her standards, and our interpretation of them must be one which will make them appear to be consistent, otherwise the interpretation is a false one. Thus, for example, there is a definition of the Church in Article xix., in which it is declared that "the Church is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that are of necessity requisite to the same." Now, suppose that from this Article it was attempted to deduce the popular and unscriptural dogma, that "all who hold the head," i. e. Christ, and professedly worship Him in sincerity, truly belong to the Christian Church. Such an interpretation is opposed to the Apostles' and Nicene Creed, and to the emphatic language of the Ordinal, which recognizes no word preached, no sacraments administered, but by one who has had Episcopal consecration or ordination. So also in regard to the sacraments. Could the Article on Baptism (xxvii) be tortured to the support of the modern theory, which denies Baptismal regeneration, such interpretation would be utterly set aside by the language of the Baptismal Service; and so of the Article on the Lord's Supper, (xxviii.) Could the ingenuity of man draw from that Article the opinion that the Church regards the Eucharistic Sacrifice as a mere memorial and nothing else, could it be proved that in it she disclaims and discards the real, spiritual presence of her blessed Lord, such an interpretation would be seen to be utterly repugnant to the language of the prayer of consecration, and other passages of the Eucharistic office; and we might multiply examples to an indefinite extent. If then a question arises as to doctrine, the sense of the Article is to be settled by the earlier portions of the Prayer-book; the Articles must bend to the Liturgy, not the Liturgy to the Articles. Because, in the former we have the concentrated wisdom and piety of the Primitive Catholic Church, and in the latter the determination of a mere fragmentary portion, and in a later age. This is a rule founded upon common sense, and is a dictate of but common justice to our Holy Mother—one which cannot mislead us.

While I submit, "*ex animo,*" to all the doctrines set forth in the xxxix Articles, and am prepared to go all lengths with them in their marked condemnation of error, as well Romish as sectarian, still I verily believe they might have been dispensed with by the Church in America, at the period of the completion of her Liturgy, without diminishing aught from its usefulness. Such was the opinion of Bishop Seabury,* delivered in the course of an informal discussion of the subject in the General Convention of 1792. Such was the opinion of Bishops Provoost and Madison, while their adoption was urged by Bishops Claggett and White. Three were in favor of their being laid aside, two in favor of their adoption. The former were of opinion that "the object of them might be accomplished through the medium of the Liturgy." And is it not true, at least so far as doctrinal instruction is concerned? The Articles contain no important doctrine which is not already in the Liturgy. But it may be contended that they are especially valuable in consequence of their marked condemnation of the errors of Rome. But have we not in the Liturgy defences equally strong against the approach of these insidious errors? Is not the whole theory of Masses utterly irreconcilable with the Eucharistic Service? Is not the theory of justification by mere works utterly at variance with the marked language of her prayers and collects? Can any one reconcile himself to the worship of the blessed Virgin, who, from early infancy has been taught to prefer all his requests to God, through the merits and intercession, and for the sake of His own dear Son? Can any require a warning against images and relics and statues, who from week to week listens to the awfully solemn language of "a jealous God" in the second commandment of the Law? Can we be betrayed into the Romish error of purgatory, with the true doctrine of the word of God in our Creeds, and in the impressive teachings of that unequalled office for the Burial of the Dead? Is there any danger of a withholding the cup from the Laity, when in the Eucharist the Priest, in imitation of his Lord, consecrates each element separately, and is directed to administer in *both* kinds to all who come "to feed on the banquet of that most heavenly feast?" Is there any danger of processions of the Mass, the pomp and idolatry practised by Rome in carrying the consecrated wafer through the public streets to be "gazed at," and worshipped, when the Church directs that none of the remaining elements are to be taken from the Church, but then and there, i. e. immediately after the celebration, to be consumed by priest and people? I might take the whole catalogue of Romish and Ultra-Protestant errors, and show that there is in the Prayer-book, distinct from the Articles, a clear, manifest, and undoubted condemnation of them—a condemnation, too, coming with an authority from a source which would command more of the reverence of a Catholic Christian than can be demanded for the Articles. Because, as was said before, we have in the Liturgy the voice of the early Church, pure and Catholic, but in the latter, the voice of but a small portion of the Catholic body, and at an age when, through the bitterness of contest, the conflict of opinion, the extremes of doctrine to which men were driven, there might have been the danger of precipitancy in counsel or partiality in decision. B.

For the Churchman.

Theological Seminary of Virginia.

Mr. Editor,—It is far from my intention to add any thing of a controversial character to the articles that have recently appeared in the columns of the Churchman, in reference to the Alexandria Seminary, but they have refreshed in my mind impressions as to what I apprehended might be the characteristics of that Institution, as I first learned them from the appeals made in its favor by the Bishops of Virginia, to the congregation of which I was one.

Those two high officers of the Church occupied the time appropriated to the sermon in the service of the Lord's day, morning—the elder in an historical sketch of the Diocese of Virginia, (delivered at the request, as he stated, of a gentleman in the congregation who had been liberal in his contributions to the Bishop's object,) as a preface to a statement of the necessities of the Seminary; and the junior Bishop followed in what I must candidly call a *speech,* in enforcement of what had already been said.

The Seminary, it is known, is subject to no such visitation by the authorities of our Church as has recently been made in the case of the General Seminary at New York, to inquire into and secure, if endangered, the soundness of its teaching and of the religious spirit there inculcated. In default of this, I presume the friends of the Church, and particularly those who are called upon to make donations for the enlargement of the Alexandria Seminary, must be content to rely upon those whose local position is calculated to give them a predominant influence there in these respects; and especially, I should imagine, upon the Bishops of Virginia within whose diocese it lies.

It was particularly for these reasons that I much regretted to hear Bishop Johns take up the position, as a part of his address, that the present was an age which was happy in being freed from what he called "the fetters and shackles" of Church authority in matters of religion—that it was happy in being an age in which the words "*the Church* teaches this"—"*the Church* holds that," &c., went for nothing—that it was happy in being an age that would heed the calls of the Church only so far as it saw reason so to do satisfactory to itself, and that such reasons must be given it; and with special adaptation to this happy state of things it was that the education at Alexandria was to be directed.

Such was the peculiar glory of the age generally, in Bishop John's estimation; but the peculiar, the *exclusive* glory, as it was made to appear, of this Seminary in particular, was its "missionary spirit;" that is, as it would seem from the sequel, its enthusiasm for missionary operations for remote countries. Though I regretted to hear that no other spot within the jurisdiction of our Church, with perhaps an exception of little moment, had sent forth a herald of the Gospel to foreign lands—that Bishop Boone had traversed the length and breadth of other dioceses without a single response to his applications for personal aid in his great work in China, till he at length reached Alexandria utterly discouraged, I was happy to learn that there "not less than sixteen young men sprang to his side," ready to die in the cause. If this had been all it had been well; but it appeared from another part of Bishop John's exhortation that extensive, and seemingly providential opportunities of great religious usefulness in his own and the neighboring dioceses, had lain and still lay unimproved, because no one could be found at the Seminary to occupy these stations, for which they were so much needed. He particularly instanced religious labors among the slave population, and gave as an example the case of a neighboring planter, who had provided all the facilities of Gospel instruction to his people—some five hundred in number—and who, weighed down by his responsibilities for their eternal welfare, had begged for a religious teacher from the Seminary, but none could be found to go. Indeed, the Bishops represented, in general, a lamentable destitution of laborers in the home-field, and its failure to be supplied by the Seminary. I confess that the long continued destitution of these obscure and unnoted spheres of labor, rendered the zeal for the religious instruction of the Chinese and the negroes who are in Africa, less pleasing to me.

Bishop Meade, in his remarks, commended the Institution to our favor, upon the additional ground that between our diocese and his own there existed a certain religious sympathy which did not exist elsewhere. This was said in a most conciliatory disposition, of course, yet I could not but think that a painful subject of congratulation of which the whole force consisted in an unequal distribution of sympathies, and in partialities for one part of the Church over others.

Such, in brief, Mr. Editor, were the statements and sentiments set forth on that occasion; the statements, I presume, were correct, and the sentiments well weighed by those who expressed them. I am sure, at least, that they ought to have been, and the impressions they made upon my mind are, I believe, natural impressions. I am far from apprehensive lest there should be an excessive zeal for foreign missionary operations in our Church generally, but in this particular instance, which was here put forward for an ensample, and not without something of reproach to others, a judicious hearer, taking it in connexion with the other facts narrated, would be apt to be reminded of that Scripture, "For I bear them record that they have a zeal of God, but not according to knowledge." But one may well be apprehensive of the most serious ill effects if those popular catch-words of the eighteenth century about the sufficiency of its own reason in religion, and its freedom from "the fetters and shackles" of Christ's Church—words which have been re-echoed till they have already degenerated into the mere cant of the nineteenth century, and as such are beginning to be thrown aside by its thinking men—at this late day are to be taken up and inculcated as sound doctrine among those educating for the Church. The senior Bishop, in the course of his observations, related an anecdote of the malicious exultation of a certain distinguished man as he passed by one of the many dilapidated churches of Virginia, "Good enough for a man that was born in a manger!" How far anecdotes may, in general, be appropriate to religious services, I do not inquire,—this one at least would not have been without its propriety, as an illustration of the improvement which Mr. Jefferson made of this same freedom from the fetters and shackles of Church authority in religion.

One word as to partialities between particular dioceses for each other's religious sentiments as distinguished from those of the Church generally. It is not the particular instance alluded to that concerns us—that was probably meant for courtesy, and as such should be let pass. But the times make it necessary that we should be on our guard against the propagation of such a spirit amongst us. I trust it may be otherwise in other dioceses, but in one we have occasion to know that there are but too many signs, and that in a quarter where we should be able to look only for example, of a spirit that determines to know nothing amongst us, but that this one's of Paul, that of Apollos, and the other of Cephas, rather than that all are of Christ. And is it not a novelty to disturb, if not our peace, at least our due reverence for a clergyman, when, at a stated service for purely religious purposes, he prefers to hold himself out as an agent for a newly projected journal of a party in the Church, and when it bids fair to become one of the new "tests of Christian character," not merely to subscribe to certain theories upon the Church's doctrine, but to subscribe to the periodical that supports them.

BOSTONIENSIS.

For the Churchman.

Singular Sensitiveness.

Mr. Editor,—The communication in your paper of November 23d, signed "L. P. W. B.," struck me as evincing a remarkable degree of sensitiveness on the part of the author, particularly as written at the present time, when the subject of Theological Seminaries has been so much before the Church and the public. Why the friends of the Alexandria Seminary should expect people to forbear expressing their opinion of that institution, and beg them to deal so gently with *her* fair fame, while the foulest aspersions are allowed unrebuked to be cast upon the General Seminary of the Church, I am at a loss to know.

Had the object of "L. P. W. B." been to show that the conclusions which the author of the obnoxious articles came to in regard to the Alexandria Seminary were not true, it would have been well enough. The fact of their being so or not, does not seem to cross his mind; but in great alarm, he holds up his hand crying, Don't strike! for fear you hurt us. We are educating young men to preach the Gospel to slaves. I beg of you do not say anything about the infidel tendencies of our institution, or you put a stop to this good work.

An earnest regard for the reputation of one's friends is highly commendable. The Christian is the friend of all; and the Churchman *should* be the friend of the institutions of the Church, so far as to shield them from undeserved reproach, and to protect their character from the assault of the enemy, he cannot deny himself their friend.

Where then has "L. P. W. B." been while the character of the *General* Institution of the Church has been so rudely assailed from within and without, for years past? Have all these assaults been unnoticed by him; or because it is not located in a slaveholding state, has he no regard for its character, or interest in its prosperity? Witness an article in a late Episcopal Recorder, intended to throw all the odium upon that institution that the author's bitterness and epithets could stir up in the mind of his readers; yet there is no one to come forth and beg that *her* character may be spared on account of the good work she is engaged in.

Year after year is that institution held up to the reproach of the world, and the report of her errors and corruptions heralded from one end of our land to the other; and the voice of remonstrance from *that* quarter, is as silent as the grave. But, some one hints that things at Alexandria are not as they should be: and at once a faithful friend is found, anxious for her reputation and prosperity, and begs that nothing may be said about it, because young men are to be graduated there, peculiarly fitted to labor among the slave population!

The character of Bishops, Professors, and institutions, so long as they belong to the *proscribed* class, are common property, and may be handled as roughly and as unchristianly as men please; but as soon as the dividing line is crossed, and a hint dropped that something is wrong there, anxious friends are on the alert, beseeching that nothing may be said to the prejudice of an institution that is laboring for such good purposes.

Why these things are so, you may know, Mr. Churchman, better than I do; and I should be glad to be informed; and would suggest, at the same time, that there is an evangelical admonition worthy of the more frequent consideration of us all—"To do to others as we would they should do to us." M.

For the Churchman.

Constantinopolitan, or Nicene Creed.

Mr. Editor,—Allow me to enquire of you what means all this talk about the Constantinopolitan, or Nicene Creed? Until within a short period, although I am pretty well acquainted with what is going forward in the Church, I never heard of, or imagined for a moment, that there was a single individual within its limits, Bishop, Priest, Deacon, or Layman who did not fully believe that this venerable, and universally received and acknowledged symbol of the Christian faith was not "*irrefragably true,*" in all its parts and portions. What mean the extracts from letters addressed to him, by some present or former student of the New York Seminary, and laid before the Committee of Investigation appointed in June last, by one of the Bishops of the Church? What the 42d question propounded to the several Professors in the Seminary? Has the time indeed come when a shade of doubt is to be cast over any one of the articles of a "creed" which has served as an anchor to the Church, and preserved her amidst the storms and tempests of heresy, schism, and distrust which have so furiously raged around her? Does any one of its articles conflict with the theological views on certain points of Christian doctrine of any of our Bishops, or other eminent men? If so, I know of none more likely than yourself to know it. The Church has just escaped from the Scylla of "Puseyism"—I hope most earnestly she is not destined to founder on the Charybdis of Rationalism, or any other *ism.* I know not a greater work of charity you can perform than to shed the light of your knowledge upon a subject which is destined, if I mistake not the signs of the times, to occupy the thoughts and minds of every pious Christian and good sound Churchman within the borders of our land. Pray, Mr. Editor, speak out and let your readers know what in your judgment all these things mean, and to what they are tending—and oblige

AN OLD CHURCHMAN.

For the Churchman.

"Congregational Singing and its Restoration."

ANOTHER "NO. 1."

But let my due feet never fail
To walk the studious cloysters pale,
And love the high embowed roof,
With antic pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.
There let the pealing organ blow,
To the full voic'd choir below,
In service high, and anthem clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all heav'n before mine eyes.

Il penseroso.—MILTON.

The last week's Churchman* contained an article upon "Congregational Singing," which I perused with more than common attention. The subject is one which has engaged my thoughts, and, I may say, entered largely into my studies, for many long years; and I looked to the "No. 1" of the lucubrations of "W. A." with an earnest desire and hope of gaining some access of light and knowledge.

Fanciful and ingenious as are the ideas put forth concerning the possible connexion of *choral* singing, (by which term appears to be meant the *singing of a choir* as contradistinguished from the *singing of a congregation,*) and Gothic architecture, I should not have felt disposed to disturb the writer's harmless dream, had he not stumbled upon some slight inaccuracies with regard to historical matters of fact.

"W. A." speaks of the *organ,* as though he accounted its introduction into the Church to be one of the leading causes of the *removal of the choir* from its proper place, and of the subsequent, if not consequent, *decay of congregational music.* These are his words:

"One thing only was wanting—the organ. It was introduced—*certainly after the tenth century*—at once almost it sprang to a bulk and power commensurate with the choirs it found. Its magnitude rendered *the transfer of the choir* from the place occupied by the primitive choir, to the only place where such huge instruments could stand, a thing *absolutely necessary;* for the primitive position of those who led the singing, or, as we should call them, the choir, was right before the altar, the ambon, as it was termed."

Now it is certainly a mistake to assert that the organ was not introduced into the Church until "after the tenth century"—much more to affix to such an assertion so strong a word as "*certainly.*" If "W. A." will turn to Sir Jno. Hawkins's History of Music, Vol. I. p. 398, he may there read as follows:

"We are now to speak of another very considerable improvement of Church-music, namely, the introduction of that noble instrument the organ, which we are told took place *about the middle of the seventh century.* Authors in general ascribe the introduction of organs into churches to Pope Vitalianus, who, as Du Pin, Platina, and others, relate, was advanced to the pontificate in A. C. 663: the enemies of Church-music, among whom the Magdeburg commentators are to be numbered, invidiously insinuate that it was in the year 666 that organs were first used in churches, from whence they infer the unlawfulness of this innovation, as commencing from an era that corresponds with the *number of the beast* in the Apocalypse; but the wit of this sarcasm is founded upon a supposition, that, upon enquiry, will appear to be false in fact; for, though *it is uncontroverted that Vitalianus introduced the organ into the service of the Romish Church,* yet the use of instruments in churches was much earlier; for we are told that St. Ambrose joined instruments of music with the public service in the Cathedral Church of Milan, which example of his was so well approved of, that by degrees it became the general practice of other churches, and has since obtained in almost all the Christian world besides."

It would appear that even prior to this public sanction of the use of organs in churches, the instrument had been in some instances privately introduced; for, (in p. 400 of the volume just quoted,) we are told of "an organ in the Cathedral Church of Munich, pretended to be the most antient in the world, with pipes of one entire piece of box, equal in magnitude to those of the modern church organ;" and also of "an organ that belonged to a church of the nuns in the most antient city of Grado, in the year 580."

The organ then has "certainly" been an honored servant of the Church for some centuries more than "W. A." has given it credit; and there is no doubt that *other instruments* preceded it in that holy service. How this may affect "W. A.'s" speculations upon the decay of congregational singing, is for *him* to enquire, not me.

But he speaks of this noble instrument as having occasioned the removal of the choir from the chancel to the organ-loft. How can this be, seeing that to this day, in all places where choral music is sedulously cultivated, the *choir is placed upon the floor of the Church,* and *not* in the organ-loft? We may, by God's blessing, live to witness such a state of things in America; but if *not,* "W. A." may satisfy himself and rectify his misapprehension, by crossing the Atlantic and entering the very first Cathedral which may lie in his path.

No. The organ is "certainly" guiltless of the charge of having displaced the choir. Where choirs are now to be found in organ-galleries, there *never were* choirs on the floors of the churches. It was not the necessity of the case for musical purposes which brought the choir into proximity with the organ, as "W. A." would seem to insinuate; but the baneful spirit of Puritanism and parsimony. The space below, parcelled out into "lots" and rented for *pews,* would *yield a better revenue.* Most certainly the musical effect would not be injured, and the service would be more decorously conducted, were the choir restored to its proper place.

Yet perhaps *another* reason has operated towards producing the present arrangement,—the introduction of *female* voices as treble singers. It is easy to perceive that there would be an apparent if not a real impropriety in assigning to women a leading part and a conspicuous position in the public celebration of divine offices.

"W. A." further tells us that "it can be easily seen that all these circumstances, [a well trained choir of monks, the erection of organs, and the displacement of the singers,] tended to introduce complicated and scientific music, harmonized chants and tunes, and to put out that simple singing in unison, which must ever be the style of congregational music, except they [who?] have had the training of ages." "It can be seen also that this is the source of our present arrangement, of our organs, and organ-lofts, and our choirs therein, boxed up from the rest of the congregation, and by their very position forming no part of the congregation *while they sing,* but actually excluding the congregation thereby from uniting with them."

What all this precisely means, I confess I am at some loss to discover. I cannot attach any very definite idea to the phrase "source of our organs, and organ-lofts, and our choirs therein." But let that pass. If it is meant to be insinuated that the organ necessarily destroys congregational singing, the matter of *fact* must be cited to demolish so baseless a supposition. Let the experience of all Protestant Germany and Holland testify to the contrary, where the organs are frequently much larger, and of heavier metal than any which this country as yet can boast, where they are played by the hands of skilful and thoroughly scientific musicians, and where, notwithstanding, when put forth to their *utmost strength,* the sound of the pealing instrument is frequently overpowered by the voices of the congregation, so as to become utterly indistinguishable in the immense volume of praise to God ascending from the lips and hearts of the assembled throng. That the organ does not necessarily destroy, but rather facilitate, congregational singing, let "all denominations" tell. Else, whence its daily increasing employment in their various services? The fact is, that in many congregations, music had well nigh *died out* and become extinct; and the organ was deemed necessary to resuscitate it. And, in good hands, it *must* have that effect.

But whence the outcry against "*scientific*" music? Shall we honor God with that which is not *good* in its kind? As well may we deprecate the use of correct grammar and chaste elocution, as of scientific music, properly so called, in Christian services. Plain, simple, easy of acquirement, it may be; and *scientific,* in the strictest sense, also. My humble sentiments upon this point however, as also upon the various kinds of music, for the priests, for the choir, and for the congregation, admissible into the Church service, have been already laid before the public; and I will therefore at present trouble you no farther. E. H.

The Churchman.

New York: Saturday, December 14, 1844.

Collecting Agents for the Churchman.—Henry M. Lewis for Alabama, Tennessee, and Missouri.

Israel E. James for the Southern and South Western States and Florida, assisted by James K. Whipple, William H. Weld, O. H. P. Stem, John B. Weld, B. B. Hussey, and Theodore Baggs.

C. W. James for the Western States, Iowa and Wisconsin, assisted by Moses Meeker, James R. Smith, J. B. Humphreys, J. T. Dent, G. H. Comstock, and E. Y. Jennings.

Opinions Abroad.

As men are curious to know what their neighbors say about, and as most Americans are particularly sensitive to English opinions on their proceedings, we may safely count on the annexed remarks of the English Churchman on our late General Convention being considered as readable matter. The editor seems to have no idea of the operation of a safety-valve in ecclesiastical mechanism, or at least not to have had it present to his mind in his comments on the speeches of Mr. Dubois and Mr. Memminger. If the question of Lay Representation is like to become a practical one in the English Church, we sincerely hope it may not be judged of by the exhibitions of such delegates, nor by the distorted reports of proceedings which have been published. We who are on the spot, and see the operation of the principle of Lay Representation in our ecclesiastical councils regard it as not only a safe but a salutary provision. It excites among our laity an interest in the concerns of the Church, and a spirit of inquiry into her polity greater than they would otherwise possess. Sound and intelligent advocates of Church principles are every where to be found among the laity. They have no personal ends to gain, and are hence, when reasonable opportunity of information is afforded, generally right and dispassionate in their judgment. As a body they are no friends to the Calvinistic party, and it is only by such false and artful representations of Church principles as shock the conservative feelings of the less informed among them, that that party can secure among them even an accidental and temporary majority.

To be excommunicated by a Sabellian would be rather an honor than otherwise to the American Church, and we trust would be received accordingly. How far it agrees with our "pure and apostolical" character, and the "primitive theology of the first three centuries," that a province of what is called the United Church of England and Ireland, should be presided over by a primate who has published such undoubted heresy as Archbishop Whately has done, let the clergy of the Archdiocese of Dublin answer: we only trust that in England we are not at present compromised by their criminal silence. It will be time for the clergy of England to choose, *as they must do,* their side, when communion is suspended between Archbishop Whately and Bishop Onderdonk.

* * * * *

The Annual Convention of the Diocese of New York has passed off very satisfactorily. The unhappy constitution of these Conventions has been hitherto mercifully overruled to some measure of good; and on the only question, the right of appeal from the Bishop's decision, which in the present year tested tendencies, we find the Diocesan's high tone and principles supported by a majority of 97 against 25 among the clergy, and 73 against 25 of the laity; an immense increase and proof of the spread of Church principles in the Transatlantic communion since the last Convention, and this in spite of every effort of agitation and misrepresentation throughout the States, and in the Diocese of New York in particular. A painful subject, occupying much of his address, or charge, as we should call it, was the Bishop's complaint that his diocese had, after the Pennsylvanian fashion, "repudiated" their guaranteed income to him; but redress was promised.

The most important matter, however, is the assembly of the Triennial General Convention at Philadelphia. Unfortunately, the *Churchman* seems to have been disappointed in a regular report, and the mail only brings us through the first week of the sitting. We publish it exactly as we receive it, from various sources, disarranged and incomplete, and strongly reminding us of those perplexing telegraphic despatches which we find in the French papers,—"Important from Spain. The Bayonne telegraph announces a great victory gained by ——. The rest interrupted by fog." It is, we suppose, ungracious to criticise a report in such a form, but certainly these Conventions have a strange way of doing business; we think that we counted no less than six separate—and all most important—discussions commenced, and none finished, the one interrupting the other—one moiety of one debate broken into by a fragment of another—and one half-exhausted subject adjourned to be succeeded by another equally inchoate.

As far as we can understand the reports of the Convention assembled on October 2, the following may be taken for a synopsis of the proceedings. After the President's address, a Mr. Dubois, a lay deputy from Ohio, (Bishop McIlvaine's diocese, the Convention of which has lately made itself very conspicuous by protests against "Tractarianism,") on the presentation of Dr. Jarvis's certificate of delegation from Connecticut, moved a resolution forbidding the clergy of the "Protestant Episcopal Church" to assume the title of "Reformed Catholic." This very old abstract resolution, it seems, was occasioned by the fact that, when lately in England, Dr. Jarvis preached a sermon at All Souls' Church, Marylebone, which he afterwards printed in London, styling himself, in the title page, "a Presbyter of the Reformed Catholic Church in the United States of America." This sermon, title page and title included, was reprinted in the *New York Churchman* of September 14, just before Convention assembled, and, of course, startled the Protestant eyes of Mr. Dubois and his diocesan. Hence his resolution, the fate of which we are not acquainted with.

---

* Vide Bishop White's Memoirs of the Church, pp. 1801.

* The present article was designed for the last Churchman.

Here, too, we own that we were infinitely startled. First, that Dr. Jarvis, of all people in the world, should be first victimised with the inuendo of Romanising; Dr. Jarvis, most certainly one of the most anti Roman writers with whom we happen to be acquainted, who on every possible occasion calls Rome every thing short of Antichrist,—Dr. Jarvis, a High-Churchman of the most rigid and defined *Via-media* type—but let this pass. Indeed, we feel some sympathy with Mr. Dubois. Like him, we fail to reconcile *Protestant* with *Catholic* in spite of the *Episcopal* make-weight and the *Reformed* abatement. If in its Prayer-book the American communion chooses to call itself Protestant Episcopal, (the most absurd title which could possibly be invented,) we feel it to be scarcely fair in Dr. Jarvis to construct another compound almost as unmanageable; and, as the *New York Churchman* slily hints, *we*, if our opinion is worth anything, are just as much dissatisfied with Reformed Catholic as with any other illogical haltering of inconsistent attributes which a playful love of grotesque combination could invent.

Then, before Mr. Dubois' resolution was disposed of, a Mr. Memminger, another *layman*, moved another mischievous resolution about tracts and errors, which the ingenious soon found to mean "Tractarian" errors. Subsequently, while Mr. Dubois's and Mr. Memminger's were still open questions, Mr. Young, a clerical delegate, moved a resolution embodying the *via media* form of confession.

These resolutions, all submitted at the same time, seem a trifle to the American Convention; so one Dr. Empie moves "a preamble and resolutions signally severe in denouncing the principles and doctrines of "Tractarianism;" and, to conclude, Dr. Hawks offers a *fifth* resolution, the difference between which and No. 1 we are unable to discover.

Nor was this all: two other matters were mooted, and all "left speaking," Mr. Southgate's mission to the East, and a reluctance in an influential quarter to execute the necessary forms of certifying to the election of Dr. Hawks, the historian, to the bishopric of Mississippi. This last seems a very important matter; and as we are only possessed of private information, we do not feel it right to state what are the charges against Dr. Hawks: it is, however, thought that they will be deemed sufficient by the Episcopal College to offer a valid objection to his consecration.

The moral of all this, especially the lay interference, addresses itself to those who are anxious for an immediate English Convocation; and to such we earnestly commit it.

Perhaps one of the most practically interesting matters from America, is the report from a committee appointed at the last General Convention on the Prayer-book. It contains an accurate revision of the several unauthenticated copies, and proposes an uniform standard edition after the manner of the English Sealed Book.

Notices of Books.

HALLOWEEN, *A Romaunt, with Lays, Meditative and Devotional. By the Author of* "CHRISTIAN BALLADS." Hartford: H. S. Parsons. 1845.

ANCIENT HYMNS OF HOLY CHURCH. *Et Hymno dicto exierunt.* Hartford: Henry S. Parsons. 1845.

The Author of "Christian Ballads" needs no words of ours to commend him to public favor, and we have only to express our extreme gratification on being favored by him with a "romaunt" and lays so congenial to the season.

For the "Ancient Hymns of Holy Church," we are indebted to the Rev. Mr. Williams, of Schenectady, who has given us in this little volume some of the best translations from the Broviary that we have ever seen. They have a modest "introductory note" which is really a valuable preface, and the first sentence of which we quote, as expressing the design of the work:—"The Translator of the following Hymns has attempted nothing more than a faithful expression of the sentiment of the originals. He was anxious to communicate to such as are interested in the Ancient Hymnology of the Church, an idea of the sort of Hymns which have been in use for many centuries; and to open, at least in a small degree, and humble way, the treasures of the olden worship." We annex an Advent Hymn, not doubting that both "Ancient Hymns" and "Halloween," which are published uniform in miniature editions, will become favorites with the sons and daughters of "Holy Church."

Come Redeemer of the nations;
  Thou the Virgin's mystic Birth,
Wonder of all generations,
  GOD, most meetly born on earth.

Not in carnal union given;
  By the Spirit's mystery,
Flesh is made the Word from Heaven,
  And the promised Seed draws nigh.

GOD is man, in way most holy,
  Pure from every stain abhorred;
And the Virgin's breast all lowly,
  Is the temple of the Lord.

GOD and man for aye united,
  In the Christ the only Son;
Heaven and earth in Him are plighted,
  All in Him are joined in one.*

From the Father's glory bending,
  He again with Him shall stand;
And to Hell in death descending,
  Rise in life to GOD's right hand.

Equal Son of GOD Eternal,
  Put our human nature on;
Conquering all our foes infernal,
  Strengthening us, when life is won.

Brightly gleams Thy holy manger,
  And new glories gild the night;
Darkness now to us a stranger;
  We shall dwell in fadeless light.

Glory to our GOD be given,
  To the Son and Paraclete;
Worshipped evermore in Heaven,
  With due praise and honors meet.

POEMS BY MRS. MARY NOEL MCDONALD.

"To me the meanest flower that blows can give
Thoughts that as often lie too deep for tears.'
New York, 1844. WORDSWORTH.

We have received this work with mixed emotions of pain and pleasure, in which we could wish all our readers to participate, as many will, we are sure, without any prompting from us. The poems are for the most part the contributions of an old and favorite correspondent of our paper, "M. N. M.," and are now gathered at the instance of the friends of the authoress, not in the ambitious spirit of authorship, but in the honorable discharge of responsibilities devolved on a widow and a mother, by the decease of one of the worthiest and most active sons of the Church, the late Pierre McDonald. The poems themselves, the genuine offspring of a child of song, hallowed by a spirit and breathing a peace which the world cannot give, are worthy of a place in every Christian family; and wherever they go, will carry solace and delight to the lovers of truth and harmony. They are published in an elegant volume, which could not appear more opportunely than in the present season of gifts and tokens.

The story of Mr. Newman's secession, and of the "great sensation" it produced, turns out, as we expected, to be a sheer fabrication; and, worse than we expected, to have not even a foundation in truth. The Church Intelligencer informs us that the Morning Chronicle is "edited by a Papist." The following is Mr. Williams's full and explicit denial:—

"SIR,—I understand that it is stated in *The Morning Chronicle* and other papers, that a letter has been received by me from the Rev. J. H. Newman, intimating that he can no longer continue a member of the English Church. This is a simple falsehood. I have had no letter, and no intimation of the kind whatever. I am, sir, your obedient servant, ISAAC WILLIAMS.

"Bisley, Nov. 7."

Clerical Changes.

The Rev. John S. Davenport has resigned the rectorship of St. Paul's Church, Newburyport.

The Rev. D. R. Brewer has been transferred by letters dimissory from the Bishop of Massachusetts, to the Diocese of New Hampshire, and has accepted the rectorship of St. Paul's Church, Concord.

The Rev. Robert B. Hall, late of Plymouth, Mass., has received a call to the rectorship of Trinity Church. Newport, R. I.

The Rev. Moses B. Chase, chaplain in the United States Navy, has been received into the Diocese of Massachusetts, with letters dimissory from the Bishop of New Hampshire, and has accordingly changed his canonical residence.

In consequence of repeated detention and loss of letters, &c., the Rev. J. H. Hobart, Rector of St. Paul's Church, Redhook, desires to state again that his address is Tivoli, Dutchess county, N. Y. *The Banner of the Cross will confer a favor by copying this notice.*

Statistics of this Diocese.

The following statistics are from the Appendix to the forthcoming Journal of our last Diocesan Convention, being therein drawn from the Episcopal Address, the Parochial and Missionary Reports, &c.

Clergy,		198
Congregations,		164
Ordinations, (Deacons 6, Priests 12,)		18
Institutions,		3
Candidates for Orders,		51
Churches, Corner Stones laid, (including the *raising* of the Floating Church, New York,)		4
Consecrated,		5
Baptisms, 86 Reports—Adults,	331	
130 Reports—Children,	2536	
11 Reports—Not specified,	187	
		3054
Confirmations,		1254
Marriages, 119 Reports,		855
Funerals, 122 Reports,		1400
Catechumens, including Sunday Scholars, Bible Classes, and others, 87 Reports,		8598
Catechists, including Sunday School Teachers, 57 Reports,		986
Communicants, specified as new Communicants, 66 Reports,		694
Whole number 137 Reports,		13,636

CONTRIBUTIONS.

Education Fund of the Diocese, 72 Reports,		$702 96
Diocesan Missions, 105 Reports,		2629 88
New York Protestant Episcopal City Mission Society, 11 Reports,		1048 33
Episcopal Fund, 88 Reports,		869 85
Fund for Aged and Infirm Clergymen, 95 Reports,		2074 80
Diocesan Fund, 94 Reports,		703 35
New York Bible and Common Prayer Book Society, 59 Reports,		860 21
Protestant Episcopal Tract Society, 42 Reports,		604 20
Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York, 8 Reports,		2093 36
General Theological Seminary, 16 Reports,		509 68
General Protestant Episcopal Sunday School Union, 8 Reports,		111 95
Board of Missions of the Protestant Episcopal Church in the United States,—		
Domestic Committee, 52 Reports,	$3900 91	
Foreign Committee, 45 Reports,	2531 26	
Not specified, 2 Reports,	146 75	
		6578 92
Miscellaneous Church purposes, 69 Reports,		55,527 28
Total amount of Contributions reported,		$74,314 75
Specified for Missions within the Diocese,	$5771 55	
Within the United States,		$9692 46
In Foreign Ports,		2531 26
Board of Missions, without other designation,		146 75
Total reported for Missions,		$12,370 47

ORDINATION.—The Rev. Newton E. Marble, of Bridgewater, Mass., was admitted to the holy order of Priests, by the Rt. Rev. Bishop Eastburn, in Trinity Church, Boston, on Wednesday morning. Morning Prayer was read by the Rev. Mr. Watson, assistant minister of Trinity Church; the sermon was preached by the Rev. George M. Randall, rector of the Church of the Messiah, and the candidate was presented by the Rev. Mr. Patterson. The Rev. Messrs. Watson, Crosswell, Patterson, and Randall, assisted in the laying on of hands.—*Wit. and Adv.*

Alleged "Tractarianism" Approved by the Primate.

The Churchwardens of Marden, in Kent, some weeks since addressed a complaint to their diocesan, the Archbishop of Canterbury, that "Tractarianism" was preached by their minister. His Grace, in reply, requested them to furnish him with the texts and dates of any sermons which were "objectionable in point of doctrine." To this the Churchwardens rejoined that it was "difficult to mention any particular text or sermon which was most offensive, as the greater part were of the same nature and tendency, and savored strongly of 'Tractarianism.'" They, however, singled out three sermons as having given "the greatest dissatisfaction." The following is the reply of the Venerable Primate, for which we cannot sufficiently express our thankfulness. It confirms what we have all along maintained, that the term "Tractarianism" is popularly, and generally, applied to sound Church-of-England doctrine.

"Lambeth, Oct. 12, 1844.

"Gentlemen,—On receiving your letter of the 27th September, I desired Mr. Shaw to send me the three sermons which, according to your statement, gave the *greatest dissatisfaction* to yourselves and other parishioners of Marden. Having read these discourses attentively, I can discover nothing unsound in them, but much solid and useful instruction, without any tendency to the erroneous doctrines peculiar to the Church of Rome. I must, therefore, consider the offence which has been taken as arising from misapprehension on your part, not from any handling of the Word of God deceitfully on Mr. Shaw's. It follows, of course, that I cannot deem Mr. Shaw deserving of censure on account of these sermons, and that I must consider you as having separated from the Church without any reasonable ground.

"I remain, Gentlemen,
"Your humble and obedient servant,
"W. CANTUAR.

"Messrs. Stephen Hayes, Wm. Ranger."

To this letter the *Standard*, with its usual profligacy when seeking to injure an orthodox clergyman, appends the following wicked suggestion; which the *Herald* of this morning repeats:—

"This evidence may be false, and the written sermons garbled to answer a purpose, (Tractarians are quite capable of such things.)"

No wonder that factious Churchwardens, when setting themselves up against their Bishop, their Pastor, and their Church, take refuge in the columns of the *Standard*. Yet some persons fancy the *Standard* and the *Herald* to be *Church* papers!—*English Churchman.*

The Rev. Dr. Wolff's Escape from Captivity.

Captain Grover has just received the following letter from the Rev. Dr. Wolff:—

"Meshed, the Month Shaban, 23d. My dear Grover—Not venturing when at Bokhara to keep a journal, I have forgotten the date of the Christian month! After the infamous Nayib Abdool Summut Khan had forced from me the promise to pay him 6,000 tillas, I should after all have been put to death had not Abbas Kulli Khan, the Persian Ambassador, saved me. I am now arrived in Persia, broken down in constitution, robbed of every thing I had, and with a debt of 6,000 tillas, (£2,500,) which I am to pay to the brother of Nayib Abdool Summut Khan, who is to accompany me to Tehran. You thought that £4,000 might be collected for my mission, if you can now assist me in paying the debt abovementioned to the infamous Nayib, who forced the promise from me surrounded by his guards—well; if not, I shall be obliged to go to prison in Persia. The King has also sent with me an ambassador, who is to go to England, and the Nayib has forced me to promise to pay the expenses of this ambassador out of the money which he advanced to me. That same ambassador has excited the Turcomans of Merv and Saraths against us, i. e. against Abbas Kulli Khan and myself, on our way to Meshed, and forced Abbas Kulli Khan to pay him and the other ambassador appointed to Persia, 150 tillas in the midst of the desert. Yours affectionately,
JOSEPH WOLFF.

"Meshed.—The above, though dated Meshed, was written at Mostroon. I am now here, and two hours after me arrived your gholam (special courier) Ali Ahmed Beyk. He found me broken down in Mullah Mehdee's house. I only add that the Nayib wants only the interest of the above money to be paid to his son when of age. The ambassador from Bokhara is also here; he has letters and presents for the Shah, the Sultan and Queen Victoria. The Nayib has settled with the King that I should bear the ambassador's expenses from the money the Nayib expects to be paid. I am not yet out of danger, but am too confused to explain all now. Mullah Mehdee will do it for me. Lieutenant Wyburd has been murdered at Bokhara.
"JOSEPH WOLFF."

NOTE BY CAPTAIN GROVER.—Lieutenant Wyburd, of the Indian navy, is another diplomatic victim. This talented officer was sent out on a secret diplomatic mission to Khiva, in the year 1835, and has never since been heard of. This unfortunate man, it is right to say, was not altogether abandoned to his fate by the British Government, for in a letter written to me by the direction of Lord Aberdeen, I find it stated that on Col. Stoddart being sent on his mission to Bokhara in 1838, he was instructed to inquire about Lieutenant Wyburd. I have not, however, been able to learn that any effort has been made in his behalf since that time. I directed Dr. Wolff to obtain all the information he could concerning this wretched man, and to purchase his freedom should he be in slavery. The Doctor says he has been murdered at Bokhara, but it remains to be seen on what evidence that assertion is made. I am advised to relate an interesting circumstance that occurred to me at St. Petersburgh, as it will show that the good Doctor's mission has not been fruitless. Dr. Wolff had authority to draw upon my private fortune for the ransom of any Christian prisoners he might find at Bokhara. In the first batch he purchased, were ten Russians, and this circumstance was fortunately officially known at St. Petersburgh before my arrival. A most gracious message was brought to me from the Emperor by the British Minister, expressing his Majesty's thanks and wish to reimburse me. My reply was, "that I considered it a great honor to have been in any way instrumental in the release of his subjects, and that repayment was quite out of the question." I am glad to take this opportunity to publicly thank his Majesty for his gracious declaration, communicated to me by the British Minister—"that his Majesty would do every thing in his power for the release of Dr. Wolff." "JOHN GROVER,
"Captain Unattached.

"Army and Navy Club, Nov. 6."

Drummondism.

We have to announce to our readers that the Church has at length got rid of the Rev. Mr. Miles, of St. Jude's, Glasgow. If there was ever an individual admitted to the ministry in our Church, of whom it might be said, "that although he was with us he was not of us," Mr. Miles appears to us to have been that man. We have been informed that the circumstances connected with his secession are quite in keeping with the whole tenor of his conduct and feelings towards the Church since his admission.

It will be in the recollection of most of our readers, that it was considered doubtful for some time after the appointment whether the Reverend gentleman would, or rather could, consistently with his known *ultra* Protestant views, subscribe to the Canons of the Scottish Church; but after some delay he intimated his acquiescence. The cause of the hesitation thus evinced has now, however, been explained by himself; for we understand, that when waited on by the trustees of the Church, who requested to be informed what change had taken place in the constitution of the Scottish Episcopal Church since his subscription, which had caused the change in his views, and led him to withdraw from her communion, his answer was, "No change whatever—but when I came to Glasgow I had no friends; now I have a party!" The trustees very properly declined to continue the interview, and took their leave with no very high opinion of their *quondam* pastor.

We sincerely congratulate the Church on having thus got quit of an individual whose eccentricities, to use no harsher term, have never ceased, from the first moment of his joining the Church, to be a source of the greatest annoyance to members of the Church generally, as well as of pain to his estimable Diocesan. We regret to find, however, that doubts have arisen as to the construction of the trust deed, which lead to the fear that the Bishop cannot deprive the recusant of the use of the building in which he has been officiating, notwithstanding his having withdrawn from Episcopal jurisdiction; and the Church may thus be robbed of a large, though by no means an elegant, edifice. Should such be the case, we hope that those of the congregation who do not go along with the schism—and, we understand, they constitute a large majority, will immediately set about the erection of a new church, and we have no doubt a good congregation, under an efficient minister might soon be found.—*Ch. Family Gaz.*

Married.

On the 10th inst., in the Church of the Holy Evangelists, by Rev. Benjamin Evans, Mr. JOHN V. COX, to Miss ELIZA PILCHER, all of New York.

At Albany, on Wednesday, in St. Paul's Church, by the Rev. A. T. Twing, of Lansingburgh, Rev. E. F. EDWARDS, of Albany, to ANNA H., daughter of the late Dr. Cushing.

Calendar.

December.

15. Third Sunday in Advent.
18.
20. } Ember days.
21. St. Thomas the Apostle
22. Fourth Sunday in Advent.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

January.

1. The Circumcision of our Lord Jesus Christ.
5. Second Sunday after Christmas.
6. The EPIPHANY, or the Manifestation of Christ to the Gentiles.
12. First Sunday after the Epiphany.
19. Septuagesima Sunday.
25. The Conversion of St. Paul.
26. Sexigesima Sunday.

Diocesan Record.

Bishop Onderdonk's Appointments

For the Annual Confirmations in the Cities of New York and Brooklyn.

First Sunday after Christmas, December 29, Christ Church, *Brooklyn.*

First Sunday after the Epiphany, January 12, Christ Church, *New York.*

Sexagesima Sunday, Jan'y 26, St. Stephen's Church.

Quinquagesima Sunday, and Feast of the Purification of St. Mary the Virgin, February 2, Grace Church.

Second Sunday in Lent, February 16, St. George's Church.

Fourth Sunday in Lent, March 2, Zion Church.

Fifth Sunday in Lent, March 9, St. Mary's Church, *Brooklyn.*

Sunday next before Easter, March 16, St. Philip's Church, *New York.*

First Sunday after Easter, March 30, St. Luke's Church.

Second Sunday after Easter, April 6, St. Thomas's Church.

Third Sunday after Easter, April 13, All Saints' Church.

Fourth Sunday after Easter, April 20, French Church du St. Sauveur.

Fifth Sunday after Easter, and Rogation Sunday April 27, Calvary Church, *Brooklyn.*

Notices.

☞ The Rt. Rev. JOHN P. R. HENSHAW, D. D., will deliver the stated Quarterly Sermon in the Mission Church of the Epiphany on Sunday evening next. Services to commence at 7 o'clock. The usual missionary collection will be made in aid of this station. Dec. 14.

☞ The Rev. Dr. MILNOR will preach next Sunday evening, 15th inst., in the Church *Du Saint-Sauveur*, corner of Nassau street and Park Row. Both the service and the sermon will be in English. All are respectfully invited to attend. Services to commence at 7 o'clock. Dec. 14.

CHURCH DU SAINT-SAUVEUR, (corner of Nassau street and Park Row.)—By a decision of the Vestry of this Church, and in compliance to the request of the congregation, the evening service and preaching will henceforth be in English: beginning on next Sunday evening, 15th inst., at 7 o'clock.

P. S.—The morning service and preaching will continue to be in French, as formerly.

Dec. 14. C. H. WILLIAMSON.

FAIR.—The Ladies of the Mission Church of the Holy Evangelists intend holding a Fair for the benefit of their Church during the day and evening of Thursday the 26th, Friday the 27th, and Saturday the 28th of December. The aid of their friends is solicited. It is requested of those of their friends who have been engaged in preparing articles for the above mentioned object at their homes, that a return of the same be made at their earliest convenience either at the meetings of the Society, which from henceforth will be held on Tuesday and Friday evenings of each week, at seven o'clock, in the basement of the Church in Vandewater street, or to either of the undersigned directresses.

☞ Mrs. Evans, 23 Hamilton street; Mrs. Perry, 78 Beekman street: Mrs. Underhill, 266 Grand street; Mrs. Stewart, 17 Vandewater street; Miss Braine, 21 Frankfort street. E. A. BOND, Sec'y,
Dec. 14th, 1844. 23 Ludlow street.

ALL SAINTS' CHURCH will be opened for Divine Service on Sunday Evenings during the season of ADVENT, at SEVEN O'CLOCK. Dec. 7—3t

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

THE CHURCH OF THE REDEMPTION in Sixth street, between Second and Third Avenues.—A Course of Sermons to the Young will be delivered in this Church on Sunday Evenings, principally explanatory of the doctrines and usages of the Church. Service to commence at 7½ o'clock.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
Dec. 1844. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
Dec. 1844. 296 East Broadway.

Mercantile Library.
TUESDAY EVENING, DEC. 17, 1844.

MR. VANDENHOFF'S third and last Lecture:—Scenes and Recitations from Shakspeare, in Tragedy and Comedy. And (by request) at the close of the Lecture, Scriptural Readings.

☞ Single tickets 50 cents.—Gentleman and two ladies, $1. Dec. 14.—1t$

THIS DAY PUBLISHED.
SAMENESS OF WORDS NO HINDRANCE TO DEVOTION—A Sermon on the Forms of Prayer. By Rev. T. W. Coit, D. D.
Dec. 14. J. A. SPARKS, 161 Fulton st.

Just received and for sale cheap
DICK'S THEOLOGY; Henry's Christian Antiquities; McKnight on the Epistles; Taylor's Holy Living; Cruden's Concordance.
JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
Dec. 14. opposite St. Paul's.

NEW ENGLISH WORKS JUST IMPORTED.
PLAIN SERMONS, by the Oxford writers, v 6, $2
Lives of the English Saints, vol. 8, $1 25.
Mary Spencer, a Tale for the Times, $1 25.
The Anglican Church Vindicated, 75 cts.
Bickersteth on the 39 Articles, $1 25.
Jowett, on Pastoral Visitation, $1 88.
Foundations of Spiritual Life, by Surin, $1 50.
The Sabbath Question Illustrated, 1 vl. $1 25.
Difficulties of a Young Clergyman, 1 vl. $1 50.
Consolations and Prayers in Sickness, 88 cts.
Marsden's Hulsean Lectures, 1 vl. 8vo. $1 75.
Elsley's Annotations on the Gospels, 1 vl. $4.
Halley's Lectures on the Sacraments, $4 50.
Cookesley's Old Windsor Sermons, $1 75.
Brydges on the 119th Sermon, 1 vl. $2 25.
Drexelins, on Eternity, by Dunster, $1 75.
Lacrymæ Ecclesiæ, by Wyatt, $1 75.
Imported and for sale by
Dec 14 WILEY & PUTNAM, 161 Broadway.

CHURCHMAN'S LIBRARY.—The XIIth number of this periodical, containing the Life of Lucius Cary, Lord Viscount Falkland, will be issued this week, closing the year and the first volume. This number contains eight pages more than the ordinary amount of matter, which has caused the delay in getting it out.

The first number of the second volume for 1845 will be dated January, and issued about the first of that month, and the subsequent numbers on or about the first of each month.

The publisher feels sure that the Clergy and Laity need only be made fully aware of the advantages of this mode of publication, to insure their availing themselves of them. The English books are reprinted without alteration or abridgement, and are reduced to about one quarter the price of the imported copies, and the typographical execution of the work is far above that of many cheap publications.

MANNING'S SERMONS will be brought out early in the second volume. City subscribers, $2 25 delivered, mail subscribers $2 in advance, or six copies for $10, enclosed free of expense to the publisher.

☞ The first volume furnished either in numbers or bound. J. R. DUNHAM, New York.

Subscriptions received by J. A. Sparks, 161 Fulton st., N. Y.; George & Wayne, Philadelphia; H. Colburn, D. Brunner, Baltimore; C. Stimpson, Boston.
Dec. 14.

Acknowledgments.

DOMESTIC MISSIONS.—Since his report of the 4th inst, the Treasurer has received the following additional contributions in answer to the Appeal of the Western Bishops:

St John's ch, Hagerstown, Md, $30; Christ church, Louisville, Ky, $50; St Paul's ch, Owego, N Y, $6; Christ ch, Hartford, Conn, $106 67; through Samuel L Bush, Esq, Treasurer Massachusetts Board of Missions, from St Michael's ch, Marblehead, Mass, $5; St Matthew's ch, South Boston, $15; St Ann's church, Lowell, $55; Trinity Hall, Boston, $25 10; Christ ch, Andover, $63 50; St Andrew's ch, Hopkinton, N H, $17; St Paul's ch, Concord, N H, $13 33; St Paul's ch, Newburyport, Mass, $6 61; St John's ch, Northampton, $10; St Luke's ch, Lanesboro', $10; St Stephen's ch, Pittsfield, $42 88—total, $263 42; Christ ch, Westerly, R I, $25; monthly collections in St Michael's ch, Bristol, R I, $6 29; do, in answer to the appeal, $54; Christ ch parish, Washington City, per A H Lawrence, Esq, treasurer, $36 04; Trinity ch, Clarkesville, Tenn, $5; through J Loney, Esq, R A in Baltimore, from St John the Baptist's church, York, $10; Mount Calvary ch, Baltimore, $20; Spring Hill parish, Md, $10; St Peter's ch, Baltimore, $131—total, $171; St Stephen's ch, Providence, R I, $7; Church at M A, $50; Christ ch, Meadville, Pa, $10; St Paul's ch, Columbus, Miss, Rev W F Halsey, $40; St James's ch, Wilmington, N C, per Rev Dr Drane, $93 83; Christ ch, Pensacola, Florida, per Rev F F Peake, $15; St Andrew's, Meriden, Ct, $10; Grace ch, Jamaica, L I, $12 25; St Peter's ch, Morristown, N J, per Rev W Staunton, $34 28; Christ ch, Hudson, Ohio, half, $2 50; Grace ch, New York, per Rev Dr Taylor, $450; St Peter's ch, Charleston, S C, to aid in supporting a Missionary among colored people, $19 19; Wm Clarkson, Esq, for the same object, $25; Christ ch, Shrewsbury, N J, $10 16; chapel at Red Bank, N J, $3 50; Christ ch, Middletown, N J, $1 50; Christ ch, Norwich, Ct, per Rev W F Morgan, rector, $100; Christ church, Sheldon, Vt, $12; Christ ch, Highgate, Vt, $7; Trinity ch, Columbus, Ohio, $36; Zion ch, Little Neck, L I, $9 44; St Paul's ch, Paterson, N J, $11; collection in Christ ch, Macon, Ga, by the Rev S G Bragg, rector, $68; Christ ch, Alexandria, D C, per Rev C B Dana, rector, $80; St John's ch, Bridgeport, Ct, of which $14 24 is from the Sunday school, $44 91; Christ ch, Stratford, Ct, per Rev John Morgan, rector, $40; St Peter's ch, Spotswood, N J, $6; Christ ch, Lexington, Ky, of which $1 25 is from the Sunday school Missionary box, and $5 from Mrs Gratz, $36 85; through N R Middleton, Esq, R A in Charleston, S C, from St Philip's ch, Charleston, of which $5 is for the Indians, $160; the same parish, in answer to the appeal, $157 50—total, $317 50; St Michael's ch, Charleston, $59 86; St David's ch, Cheraw, $10; St John's chapel, Charleston Neck, $7; Rev Charles E Leverett, rector of the parish on Edisto Island, $50; sundry ladies and gentlemen of the same, $138 25—total, $158 25; St James's ch, James's Island, $7; St Paul's ch, Radcliffboro', $100; the same, for Georgia, $3; St Paul's ch, Pendleton, $61 16; Female Missionary Association of the same parish, $17 15; donation of Mrs Henrietta Wilson, $25; Trinity ch, Society Hill, $23—$818 93; St John's ch, Essex, Ct, $15; Trinity ch, Saugerties, N Y, $5 81; Trinity ch, Easton, Pa, $7 50; St Paul's ch, Lynchburg, Va, $61; St James's ch, Piqua, Ohio, $37 88; St John's ch, Warehouse Point, Ct, per Rev H H Bates, $10. Total amount, $2944 94.

THOMAS N. STANFORD, Treasurer,
December 11, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 4th inst, has received the following sums:

For the education of two children in China, to be called Stewart Henry Brown, and Mary Anne Brown, $50; Christ ch, Westerly, R I, $25; S S of do, for education of a child in Africa, $10; per Rev Mr Vail, rector, Fort Monroe, Va, "a friend to missions," $5; Zion ch, Pottsville, Pa, for Constantinople, $13; Sunday school of Christ ch, Brooklyn, L I, for education of a child under Mrs Hening, Africa, $20; "M R," for Africa, $50; Grace ch, Boston, for parochial school, Galveston, per S L Bush, Esq, Treasurer, $43 25; St Michael's ch, Bristol, R I, monthly collections for September, $12 87; do, for November, $12 51; "B," 64 cts—$26 02; through J Loney, Esq, R A, Baltimore, F W Brune, jr, Esq, an payment for Constantinople, $25; Ch of St John the Baptist, for Constantinople, $5—$30; family mite box, N Y, $3; through Rev W H Barnwell, Charleston, S C, St Peter's ch Working Society, for China, $24; offerings of the Ch, for China, $19 19; a member of St Peter's ch, for education of a boy in China, $5; Mr W Clarkson, for Galveston, $25—$73 19; a friend to the China Mission, $100; Christ ch, Hudson, O, per Rev Mr Phelps, half, $2 50; a member of Trinity ch, N Y, by Rev Dr Milnor, $10; Trinity chapel, Factoryville, Staten Island, per Rev Dr Moore, for China, $36 50; collection at St George's ch, at Missionary meeting, December 8th, $330 30; Trinity ch, Geneva, W N Y, for China, $5; "H," for China, $4; from sundry individuals in South Carolina, per Wm Courtney, Esq, for support of Rev J W Miles, Constantinople, $920; St Michael's ch, Charleston, S C, per Rev P Trapier, for parochial school, Galveston, $133; ladies of Philadelphia and elsewhere, for "Bread Fund," Athens, through Mrs Bedell, $270, viz, from Capt R, Wm W, Mrs R, Mrs K, Mrs C, Mrs C, Mrs H B, Mrs G H, Miss H W, Miss E R, Miss S P, Miss H R, Mrs H, of Baltimore, Mrs L, of Boston, Mrs C, of New York, and ladies of St Paul's ch, Alexandria, D C; from Mrs H B, G H, T S, and Mrs K, for education in China, $100; from Ch of the Ascension, per Rev G T Bedell, viz, rector, Dr Borrowe, Mr Lord, and Mrs Mowatt, $100; through H Trescott, R A, Charleston, S C, from St Philip's ch, Charleston, for Africa, $5; China, $32; Mesopotamia, $6; Palestine, $1; general, foreign missions, $56; St Michael's ch, Charleston, $45 86; for Constantinople, $3; Mr Archibald Seabrook, of the P E Ch at Edisto, for China, $10; St Paul's ch, Radcliffboro', $27; for China, $7—$192 86; Christ ch, Alexandria, D C, Rev C B Dana, Misses M and J Mandeville, for support of native teachers, Greece, $5; Mary Lee, Arlington, for Africa and Greece, 84 cts; W T Lee, for China, 63 cts; collection for Africa, $2 50; China, $26; parochial school, Galveston, $10; foreign missions generally, $17 03—$62; J F Sheafe, Esq, $100; S school of Ch of the Ascension, for education of a child in China, per Henry Rogers, treasurer of S school, $25; S school, St George's ch, New York, for education of a child in China, per Bp Boone, $25; St Paul's ch, Lynchburgh, Va, half, $61; St John's ch, Warehouse Point, Ct, collection on 25th Sunday after Trinity, $5. Total, $2830 62.

J. SMYTH ROGERS, Treasurer,
New York, Dec. 11, 1844. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Samuel Hoffman, donation, $1.

Annual subscribers.—From Mrs S A Hodges, $2; C J Aldis, 3; E Whitehouse, 2; S C Williams, 2; H E Davies, 2; N J Becar, 2; F S Winston, 2; J Rudderow, 3; W A Duncan, 2; Mr and Mrs D A Cushman, 4; Thos C Butler, 2; Frederick DePeyster, 2; Theop Peck, 2; Nelson Jarvis, 2; Geo H Bell, 2; J Alstyne, 2; A B Neilson, 2; G W Burnham, 2; Mrs H C De Rham, 2; P D Collins, 2; S T Skidmore, 3; G Chichester, 2; James Barrow, 2; F A Benjamin, 2; Henry H Stevens, 2; F W Edmonds, 2; R N Wenman, 2; Mrs Pickesgill, 2; Lewis Phillips, 2; E W Laight, 5; M Wanyer, 2; Floyd Smith, 2; A H Ward, 2; E J Bartow, 2; A R Cushman, 2; J W Mitchell, 2; G G Van Wagenen, 2; H Wheeler, 2; Mrs J T Irving, 5; W H Priest, 2; D Austin, 5; J M Kupfer, 2; Miss Mary Robert, 2; J Benjamin, 2; J F DePeyster, 2; Miss A A Ballow, 2; Wm Johnson, 2; C V S Kane, 3; Mrs Mary Brown, 2; N F Moore, LL D, 2.

B P B M, for Bibles and Prayer-books for the China Mission, 3; Rev R S Adams, Mishawaka, Ia, for Prayer-books sold, $4. Total amount, $123.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, December 11, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

Charles W Carmer, donation, $3.

Mrs S A Hodges, $2; J R Livingston, jr, 1; E W Laight, 2; Floyd Smith, 1; W B Windle, 1; E J Bartow, 1; T C Butler, 1; J W Mitchell, 1; G G Van Wagenen, 1; W H Priest, 1; John W Kupfer, 2; Murray Hoffman, 1; W B Ballow, 1; Wm Johnson, 1; R Whiley, 1; N F Moore, LL D, 1; S Hoffman, 1; Lewis Phillips, 2; M Wanyer, 1; J Rudderow, 2; W A Duncan, 1; A R Cushman, 1; L M H Butler, 1; F DePeyster, 1; T Peek, 1; A B Neilson, 2; H C DeRham, 2; S T Skidmore, 2; Miss A A Ballow, 1; James Barrow, 1; H H Stevens, 1. Total amount, $41.—Annual subscribers.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, December 11, 1844.

SERMON ON THE MOUNT ILLUMINATED.
JUST IMPORTED.
THE SERMON ON THE MOUNT, beautifully printed in gold and colors in the missal style, with rich and ornamental borders, 1 vol. 8vo, in antique binding, $7—or plainer style, $4 50.

Also, The Child's Illuminated Prayer Book, a beautiful gem, price $1 50. For sale by
Dec 14 D. APPLETON & CO. 200 Broadway.

THE FOLLOWING BOOKS
Published by George & Wayne, Philadelphia,
MAY BE HAD OF
J. A. SPARKS, Churchman's Bookstore, 161 Fulton street, opposite St. Paul's, New York.

The Difficulties of Romanism, by George Stanley Faber, B. D., Rector of Long-Newton, Author of "The Difficulties of Infidelity," "Doctrine of Election," &c., with an Introductory Essay, by Rev. John Coleman, Rector of Trinity Church, Southwark, Philadelphia. 1 vol. 12mo.

The Churchman's Manual, an Exposition of the Doctrines, Ministry, and Worship of the Protestant Episcopal Church in the United States, by the Rev. Benjamin Dorr, A.M., Rector of Christ Church, Philadelphia. Second edition, 1 vol. 12mo.

Recognition of Friends in Another World, by the Rev. Benjamin Dorr, A.M., Rector of Christ Church, Philadelphia. Third edition. 24mo.

Pay Thy Vows, a Pastoral Address subsequent to Confirmation, by the late G. T. Bedell, D.D., Rector of St. Andrew's Church, Philadelphia. 1 vol. 32mo.

Wilmer's Episcopal Manual, a Summary Explanation of the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America, with an Appendix. One vol. 12mo.

Wilson on Confirmation, by Rev. Benjamin Dorr, D.D. One vol. 32mo.

The Origin and Compilation of the Prayer Book, by the Rev. William H. Odenheimer. One vol. 32mo.

The Devout Churchman's Companion, by Rev. William Odenheimer. One vol. 32mo.

History of a Pocket Prayer Pook, by Rev. Benjamin Dean, D. D. One vol. 18mo.

The Holy Communion, by Rev. Benjamin Dorr, D. D. One vol. 18mo.

The True Catholic No Romanist, by Rev. Wm. H. Odenheimer. One vol. 32mo.

Questions on the Lessons, Collect, Epistle, and Gospel, in the Sunday Morning Service of the Church, designed for Sunday Schools and Bible Classes. In three parts, each.

The Churchman's Heavenly Hours, or Daily Approaches to God, in a series of Prayers, Meditations and Hymns. One vol. 32mo. with fine plates.

☞ 32mo. Bibles and Prayer Books, variously bound, together and separate. Dec. 14.

ENGLISH THEOLOGICAL BOOKS,
JUST IMPORTED.
SURIN'S FOUNDATIONS OF THE SPIRITUAL Life, translated by Dr. Pusey, 12mo, $2.
Sermons on the Common Prayer and the Feasts and Fasts, by Rev. J. H. Pinder, 12mo., $2 25.
Christ Our Rest; or, The Doubts and Fears of the Believer Practically Considered, by the Rev. David Protairn, 8vo, $2 75.
Sermons by Thos. Edwards Hankinson, M. A., 8vo., $3 25.
Helps to Pastoral Visitation, by Rev. W. Jowett, M. A, 12mo., $1 75.
Difficulties of a Young Clergyman in Times of Division, 12mo, $1 50.
Catechetical Questions on Confirmation, by Christopher Wordsworth, D. D., 12mo, $1.
Plain Sermons, vol. 6, $2.
Brief View of the Book of Common Prayer, by Rev. D. Laing, 37½ cts.
Merbeck's Book of Common Prayer—noted, printed and bound in imitation of the original edition of 1550, 4to, vellum, $8.
Rimbault's Cathedral Chants of the 16th, 17th and 18th centuries, 4to, elegant, $5.
D. APPLETON & CO.,
Dec 14 Importers, 200 Broadway.

HISTORY OF THE FRENCH REVOLUTION.—D. APPLETON & Co. have just published the History of the French Revolution, its Causes and Consequences. By F. Maclean Rowan. In 2 vols. 8mo—cloth 75 cents, or in 1 vol. 63 cents.

"This work has many and valuable recommendations. Its compilation has been effected with care and good judgment; its style is essentially popular, its arrangement clear and methodical, and the whole forms as condensed, comprehensive, and succinct a history of the most important event of this age (both in itself and its consequences) as we remember to have seen in so brief a space."—*The London Critic, Sept. 16, 1844.*
December 14.

SOUTHEY'S LIFE OF OLIVER CROMWELL.—This day published—The Life of Oliver Cromwell, by Robert Southey, L.L.D., 1 vol. 18mo., cloth, 37½ cents.

Mr. Southey's narrative is replete with graphic sketches and exciting incidents; it exhibits a comprehensive summary of the most important events and principal actors of his times. Few characters of past ages present stronger claims upon the studious attention of Americans than the life of Oliver Cromwell. Mr. Southey's delineations will assist the general reader to a better understanding of the civil war in Britain during the seventeenth century. It is an excellent volume for the contemplation of our youth.
D. APPLETON & CO.
Dec. 14. Publishers, 200 Broadway.

VALUABLE WORKS.—Just received from London, the following rare and valuable works:—
Camden's Britannia, 2 vols. folio, $15; Camden's History of the Reign of Queen Elizabeth, $3 50; Calandarium Rotulorum Chartarum, printed by order of King George III., folio, $6; Works of Rev. Samuel Johnson, folio, $4; Harcourt's Doctrines of the Deluge, 2 vols., $4 50; Bp. Dehon's Sermons, 2 vols., $10; Stillingfleet's Church Government, $3 50; Godwin's Moses and Aaron, $3; Blackwall's Sacred Classics, $2 50; Stackhouse's Body of Divinity, folio and 8vo., $7; Bennett's Theory of the Earth, folio, $2 50; Bp. Bull's Latin Works, folio, $8; Fidde's Body of Divinity, folio, $5; Kidder's Demonstration of the Messias, folio, $6; Echard's Ecclesiastical History, folio, $4; Hunt's Tudor Architecture, numerous plates, 4to., $5; Bloomfield's Greek Testament, interleaved, 4 vols., $10; Leigh's Critica Sacra, $2 50; Burnett's State of the Dead, 4to., $2; Beveridge's Codex Canorum, 4to., $3; Wall on Baptism, 4to., $4; Sir Wm. Temple's Works, 2 vols., folio, $5; Stillingfleet's Origines Sacræ, $3; Calmet's Commentary on the Bible, 15 vols., 4to., $30; Jurieus's History of the Council of Trent, $2; together with a large number of other ancient and modern theological books.
For sale by STANFORD & SWORDS,
Dec. 7 139 Broadway.

BEAUTIFUL BOOKS FOR THE HOLYDAYS
JUST PUBLISHED.
THE SHADOW OF THE CROSS; *An Allegory.* By the Rev. W. Adams, M. A. From the London edition, with elegant Illustrations from original designs by Chapman.

THE DISTANT HILLS—*An Allegory.* By the same author, and similarly illustrated.

SACRED ALLEGORIES.—*The Shadow of the Cross* and *The Distant Hills* in one volume, with a beautifully engraved title.

IN PRESS.
THE HISTORY OF OUR BLESSED LORD. *In every Rhyme;* with six beautiful lithographic illustrations, and other designs.
EDWARD FREEMAN, *or False Impressions.*
SUSAN HAWLY—*Confirmation.*
For sale at the Depository, 20 John st.
Dec. 7—tf

The most Beautiful Edition of the
BOOK OF COMMON PRAYER published in this country, is now offered for sale by the subscriber. The size is royal octavo; the type is new; the paper is a most perfect article manufactured; and, the printing and the binding are of corresponding excellence. The price in Black Roan and marble edges is $4 50. In Turkey Morocco and gilt edges $6.—And a portion of the edition are to be bound up for the Holydays, partly in Velvet and partly in Turtle Shell, and mounted in gold, varying in price from $15 to $25 a copy.

This edition of the Prayer Book is particularly appropriate for the Altars of Churches, and for the Reading Desks of small churches. A copy of it should also be in every pew where there is an occupant of feeble or impaired powers of vision, as well as in every parlor for family use. ALEXANDER V. BLAKE,
Nov. 30—4t 77 Fulton street.

CHURCH ALMANAC.—A second edition, revised and corrected, is now in press, and will be ready for delivery in a day or two. For sale at the Church Depository, 20 John street.
Dec. 7—4t THOMAS C. BUTLER, Agent.

MUSIC TEACHER.—A Young Lady, of highly respectable connections and finished education, a member of the Episcopal Church, is desirous of a situation for the winter, or during the coming year, in a private family, as a Music Teacher, and to instruct in the branches of a polite education, together with the use of the needle, if desired. She would probably accept of a situation in a school or academy in the vicinity of New York.

Apply to Mr. T. C. Butler, 20 John st., by whom the most satisfactory references can be given.
Dec. 7 3t

COLLEGIATE INSTITUTE.—The winter session of this Institution will commence on the first Monday in November. Parents who desire for their children all the comforts of a home, a thorough education, and a parental supervision of their religious and moral principles, are respectfully invited to visit this school. Nov. 2.

PEW IN ST. PAUL'S.—For sale Pew No. 124, North Aisle of St. Paul's Chapel, lined and cushioned. Apply to the Sexton, or at this office.
Dec. 7—3t$

---

* Changed from the original.

Hymns on the Catechism.

III.

Wherein I was made a member of Christ,—

Glory to Thee, Who grafteth us
Into the living Tree;
Who hast made us poor dying men
As limbs and parts of Thee.

Glory to Thee, by Whom we are
Parts of the heavenly Vine;[*]
Grant I may ever live in Thee,
And be forever Thine.

Glory to Thee, Who hast us made
Parts of Thy flesh and bone;[†]
E'en as my hand and eye to me,
So I am all Thine own.

O Saviour, as my body's pain
I feel so tenderly,
So Thou dost watch and feel for me,
As apple of Thine eye.[‡]

IV.

A Child of God,—

What if men are glorious styl'd
From some father here on earth,
God Himself owns me His child,
Born to Him of heavenly birth.

I with Christ am now made one,[§]
In His Sonship have a share;
And in Spirit of the Son,[‖]
Abba, Father, hear my prayer![¶]

Christ Himself the prayer hath given
Which His Father's children use;
They whose Father is in Heaven
Heavenly things must love and choose.

Father, would I ne'er might grieve Thee
Through this world of sad unrest,
That when this bad world shall leave me,
I may sleep upon Thy breast.

---

[*] St. John 15:1-10.
[†] Eph. 5:30.
[‡] Deut. 32:10.—Ps. 17:8.
[§] Gal. 3:27.
[‖] Gal. 4:6.
[¶] St. Mark 14:36.—Rom. 8:15, &c.

The Church in Scotland.

The following observations, although made with reference to the Church in Scotland, apply in most respects, but in *a less degree*, we hope, to our own Church. As they confirm some suggestions which we have recently offered to our readers, we gladly avail ourselves of the authority of one so sound and able as the Rev. Patrick Cheyne, of Aberdeen; and we give his remarks in this place that they may meet with the attention which is so justly due to them, premising that they are contained in a Sermon which was preached before the Bishop of Aberdeen and his Clergy, at whose especial request the discourse is published.—*Eng. Ch.*

"And the truth is, that we have been so long accustomed to take it for granted that corruptions were all on the side of others rather than our own, that it is difficult to bring ourselves all at once to admit, that our state is really one of imperfection and defect, if not of weakness and decay; while some perhaps may be so strong in self-complacency and the conceit of our unblemished purity, as to reckon it a token of wavering fidelity in any one who adopts the language of confession, and proposes the restoration of forgotten principles and the revival of neglected duties as the most urgent need,—the most pressing obligation of the Church, if she is ever to do her high office faithfully and successfully, if she is really to be what she was designed to be, God's instrument in gaining souls to the way of salvation, and guiding them in it by her unerring lessons of instruction and her ever watchful discipline. That this momentous end is to a certain extent defeated by errors and mistakes, and misdoings on the part of this individual or of that, will be admitted and deplored by all. But some shrink from the further truth, as something faithless or undutiful, that the great objects of the Church's ministry are in many instances defeated by defects, not of persons only, but of the system; whether inherent in it, or only superinduced by inveterate custom, is not material, so long as men close their eyes to the fact of their existence, and preclude all hope of their amendment by self-applauding professions of absolute purity.

"It would be unthankful indeed, not to recognise the signs of life and living truth which our Church has obtained the grace to exhibit. Faint and dubious as they are, they still give token that there is an inward power stirring within us, which waits but the breathings of 'the free and princely Spirit' to spring forth in vigorous energy. It is, indeed, but a half conscious life, of which we do not yet know the proper functions. We are unskilful or powerless to use the privileges we seem to enjoy. Placed in some respects in a position resembling that of the Church before she formed alliance with the world, we yet exhibit none of that indomitable energy which vanquished all the opposition of evil men, and all the malice of the devil, and subdued the world to God; plainly indicating some essential difference in the system acted upon then and now. Our Church has certainly a voice which she can utter through the legitimate organs by which the Church has always spoken. She is not reduced to the hard necessity of speaking by a statesman's lips, or developing her inward life and spiritual power through an Act of Parliament; and yet it must be said, however unwelcome the expression, that she speaks with 'stammering lips,' whether in the enunciation of her doctrines, or the utterance of her will, as the judge and ruler of her children and subjects, entrusted with the keys of Heaven—the power to bind and to loose. Though in one grand point of Catholic doctrine she has kept and witnessed, not faithfully and consistently indeed, but still kept and witnessed the truth; in other respects she has been contented with the discordant utterances of a mixed theology, and perhaps boasted of the comprehensive laxity which tolerates the extremes of Catholic truth on the one hand and Protestant heresy on the other. It is probable, indeed, that this is owing to the overbearing weight of an extraneous power, to which our destiny seems to have bound us beyond the possibility of release, but the very want of vigor to throw off this superincumbent pressure argues some moral deficiency in the system, as it is brought to bear upon the actual difficulties of our position."—pp. 11-13.

"It is, it must be admitted, a most ungracious task, and one which savors of presumption and undutifulness, to dwell upon the defects or faults of the Church in which God hath placed us; as if we were setting ourselves up as judges of her in whose bosom we have been nourished. It is a favorite common place with those who are satisfied with things as they are, to descant upon the duty of covering the frailties of our spiritual mother, supposing our affection permitted us to see the existence of any; and there is no end to the laudatory expressions with which they would puff us up in the opinion of our own superiority; our pure and apostolic Church—the purest Church in the world—our incomparable, our inimitable Liturgy, and other epithets of superlative gratulation, are the only terms which they will admit as at all consistent with true loyalty; not that they intend these terms to apply to the Church, the spouse and body of the Lamb, or to our own portion of it so far as it is Catholic, but to ourselves *compared with other branches of the true vine*: and to our own services as they differ from other Catholic liturgies, and not as they agree with them. The whole tendency is to make us pleased and satisfied with ourselves and our position, and we are not permitted to allow that any thing is wrong or defective, lest we give some one an advantage over us in argument. If we have lost any practice or institution which the Catholic Church employed to lead her children in the way of truth and holiness; if we have ceased to inculcate in the Catholic manner any doctrine which has been universally held, instead of confessing and deploring the loss, we must boldly defend ourselves, and prove, if we can, that we have really lost nothing; or, if our Liturgy be, in any of its parts, such as no liturgy on the face of the earth ever was, or if it want any rite which has been in all liturgies, instead of lamenting that it should have departed from Catholic models, we must set ourselves to prove that it is just as well, perhaps better, as it is.

"We must confess nothing; our whole system must be defended, our very position relative to the Catholic body must be maintained as in all respects right, otherwise it is said we are ready to betray our mother, or at least are wavering in our attachment. So far, certainly, as confessions of imperfection and defect assume the language of bitterness or complaint, or spring from fretful and impatient repinings at the state in which Providence has placed us, they are wrong in the individual who makes them, and can serve no end but to perpetuate and aggravate the painful deficiencies of our system. But it is not the less true, that without humble confession going before, there can be no hope that God will ever remedy what is evil or restore what is lost, and to make that confession from a deep sense of our own sins, and the sins of our forefathers, can be no token of unfaithfulness in us, any more than the like confession was in holy Daniel; on the contrary, it is the mark and offspring of the truest love. Whether we have lost any thing in doctrine or in ritual which is truly Catholic is a matter of fact which, it is obvious, cannot be settled without reference to a test external to ourselves. It is not competent for one section of the Church to pronounce independently in its own case, much less to sit in judgment upon the whole. We must abide the test of the *quod semper, quod ubique, quod ab omnibus* applied in a somewhat different and more reserved way than is usually done. It will hardly do to take our creed from the fourth or fifth page, and yet shrink from the *religion* of St. Athanasius, St. Basil, or St. Leo, and the Church of their day. It may be said, indeed, that we have little right to speak of existing deficiencies till we have made full proof of those treasures of Catholic doctrine and practice which God has graciously left us; and it is not very likely that any one will, till he has at least *tried* to realize the system which is put before him. No one can go far in that attempt without finding how much cause there is for sorrowful confession, as well on account of past neglect, as by reason of an inheritance of uncatholic and evil principles, which render it difficult for him to carry out consistently the system of the Church, as it is laid down in the plain letter of the Prayer-book; he will find at every step that he has to contend not merely with dislike to change as such, which in itself is a right temper of mind, but with absolute hostility to the very principle of Catholic obedience; and, as he goes on, he will find practical difficulties multiply around him, arising out of the want of habits and rules of practice which the Church once possessed, but which she possesses no longer. This alone indicates a state which could not have been without great sins. The very want of *unity* is a proof of our fallen state; and wherever there are so many notes of sinfulness, there is the most urgent need of humiliation and penitence: and there is no more of undutifulness in confessing that the sins of our forefathers have brought us into this state, than there is in praying that the Lord would not remember them."—pp. 20-22, *Notes.*

From the Churchman Newspaper.

The Necessity of more Frequent and Rubrical Administration of the Lord's Supper, &c.

Mr. Editor,—On the 20th inst. you gave your readers the following extract from *The Herts County Press*, when adverting to the increase of communicants at Ware:—"While so many advances have been made towards the practice and discipline of the primitive Church, at a period when it was most essentially *protestant* and anti-papistical, it is to be regretted that the clergy should not have adopted the early practice of making the Communion a distinct and mid-day service, the Morning Service being at present so long that men's devotions are apt to flag through very weariness." I entirely concur in this most valuable suggestion, which is well worthy the notice of the bishops and clergy of our Church. The absence of a separate service, or, at any rate, of more frequent communion, has, I deeply regret to say, introduced an extending, and most irreverent practice amongst us: I allude to the clergy administering the elements to a rail full of communicants at once. This wholesale administration destroys the beautiful individual solemnity of the service, it debases the Sacrament, and deprives the people of their rights. Accustomed, as I have been for years, to see the Rubric observed when in London, it is impossible well to describe the disappointment and chilling disgust which I feel, if, far away in the autumn, I see the clergy utterly regardless of the feelings of the people, and moreover, of the words they are expressly enjoined to use.

The direction is plain:—"And when he delivereth the bread to *any one*, he shall say, The Body, &c., which was given for THEE;"—"And the minister that delivereth the cup to *any one*, shall say, The Blood, &c., which was shed for THEE," &c.

No circumstances which tend to lower the Church and her ordinances in public respect are undeserving of notice; and let us examine the causes of this novel practice with all fairness. The *given* excuse is the time which would be taken up if each individual received the blessing: this is no valid reason. I doubt whether much time ever *is* saved by the change.

One Sunday last year, when at the sea-coast, I remained at the service, to my surprise I saw, that the idle modern alteration was to be inflicted on us. I did not like to quit the church; nor to remain in the pew, and not to go up to the "Lord's table." I therefore waited (with disappointed feelings, which were visibly participated in by several others), and I could not but observe the crowding and comparative irreverence with which a whole batch of five-and-twenty people were shuffling away, and the same number elbowing into their places. Meanwhile, I assert that *time was lost*, for the two clergymen were standing still, as spectators, doing nothing.

Was there any real necessity for all this? there were not 120 persons present—the *long sermon* might have been limited to twenty minutes; five long verses of a modern hymn might have been very properly reduced to three; and, moreover, there were two other clergymen present in the church, who (having neither age nor infirmity to prevent them) would willingly have assisted, and thereby lessened the time occupied.

I witnessed another instance a few weeks since, when *no* sermon was preached; the elements were delivered, and the blessing given to two at a time, by the two clergymen; they were young men, and I would fain hope that one of them felt he was doing wrong, for it was distressing to see the tremor in which he held a cup in each hand. Here, again, there were two other clergymen present, one of whom told me afterwards, that sooner than see such an impropriety he would cheerfully have assisted. *Idleness*, I fear, is the first cause of this neglect of a prescribed form, by which the poorest individual from the workhouse ought to be blessed with as much solemnity, as the wealthiest member of the congregation. A love of holding forth in a sermon, the length of which *creates* the very necessity of which the innovator complains, is a second cause; and a third, I believe, exists in that "Free Church" love of change and nonconformity, to what is old, and according to rule, which is so apparent in these days.

Tracts for Englishmen.—*Edwards & Hughes.*

The system of tract distributing is one of great importance, but of greatest abuse. We scruple not to say, that the virulent and crude matter contained in mutitudes of dissenting tracts, together with the exaggerated statements of doctrine, has done an immensity of harm, and cannot fail to shock and disgust the calm and spiritual mind. Again; multitudes of little penny tracts are conceived and written in such a foolish and childish style—the dialogues between "Village John and Old Hannah," are so trifling and absurd—that too often we cannot but be reminded of the burlesque; and be ready to exclaim in the drollery applied to another department of literature

> "By the side of a murmuring stream
> An elderly gentleman sat;
> On the top of his head was his wig,
> On the top of his wig was his hat."

Now in opposition to all this, and also in contradistinction to the dullness that pervades so many of the elder tracts of the Christian Knowledge Society (a matter much improved lately), the new *Tracts for Englishmen* came forth; but especially on the grand object and view of effecting spiritual good on sound primitive principles. They will tend to inform the public mind that genuine Anglo-Catholicism is no cold and formal system, but replete with evangelical energy and spiritual truth. It is knowledge and investigation that have won so many converts to Anglo-Catholicism from the middle and upper walks of society, and the humbler classes need only to read the fervid and beautiful discourses of Anglo-Catholic writers, so filled with charitable and excellent sentiments on behalf of the poor, at once to form a favorable judgment of the Church of England as she is, and to see how Churchmen are really and truly their best and most unselfish friends.

The *Tracts for Englishmen* take the line that the Rev. Dr. Hook, of Leeds, adopts with so much success, and would repudiate such notions, tending to popery, as may be found in the last numbers of the *The British Critic*, and in Mr. Ward's *Ideal of a Church*. But, in fact, they are not controversial at all; and will simply aim to beget in all men a deep Christian faith and reverence, a necessary self-denial and charity, an unworldly existence here, and an anxious hopeful anticipation of heavenly joys in the world to come. No Christian man can turn his back on these things; and when put in beautiful and heart-moving language, will they not win souls and minds to high and heavenly things?

The *Tracts for Englishmen* are published monthly, at the low price—for they contain much matter—of three-halfpence each, or a penny each, and are written by the best and purest modern divines of the Church. It is to be hoped they will reach nearly every English home, through the means of schools, distribution in pews of churches, and visiting societies. We have heard great things of their vast circulation—amounting to many thousands already—but this is no wonder, for they must needs be popular.—*The Churchman's Newspaper.*

Our Relations with the Pope.

Although England has never had an Ambassador, nor a Charge d'Affaires, or even an avowed accredited agent, at the Court of Rome, yet her interests have always been guarded, and communications to St. James's made through the instrumentality of Hanover, or the grand Duke of Tuscany, that duty being committed to an *attaché* belonging to one or other of those embassies, who, it is scarcely necessary to add, was a member of the Protestant Church. Of late years, the business was done through Lord Burghersh, our Ambassador at Florence, and Mr. Aubin was the gentleman selected for that purpose. The present cabinet, however, has viewed the affair in another and a new aspect; and although a solemn declaration was made that no diplomatic appointment or promotion was to take place, except in regular official routine and according to seniority, yet Lord Aberdeen has gone out of the usual course, and selected Mr. Petre, a Roman Catholic, to watch over the interests of Protestant England at the court of the sovereign pontiff!—*Dublin Eve. Mail.*

Madeira.

The case of Dr. Kalley appears now to have arrived at something of a crisis. The Portuguese government has proposed to Lord Aberdeen to give a pecuniary compensation (about 800*l.*) for the doctor's imprisonment of 170 days, admitting the illegality of the proceedings against him; but upon the condition that he will immediately withdraw from Madeira and the Portuguese dominions. Lord Aberdeen's answer has not yet been received; but in the meantime, by a late arrival from Madeira, we learn that Dr. Kalley has again proceeded to preach publicly against the Roman Catholic religion in Funchal, and that a great ferment has been the result. The charter tolerates every form of worship in private, or within the confines of heterodox churches erected within the Portuguese dominions; but it most distinctly announces the Roman Catholic to be the established religion of the State. If, therefore, Dr. Kalley will not censent to retire, he will certainly be put down by a special law, which no effort of British diplomacy can prevent from passing.—*London Times.*

St. Augustine's, Canterbury.

The property known as St. Augustine's Monastery, formerly the palace of Etheldred, King of Kent, the remains of which are objects of very great interest, has been purchased by Mr. Hope, M.P. for Maidstone, who, it is said, contemplates renovating the fine gateway, the dwelling-house, and other relics of antiquity, on an extensive scale. The site is admirably adapted for a collegiate school, and we hear that the project of removing the King's School thither, from its present obscure situation, is not wholly abandoned.—*Kent Herald.*

From the "Newbernian," N. C., November 19, 1844.

NEW ORGAN IN CHRIST CHURCH.—The congregation worshipping in Christ Church have, in the last week, erected a new and, for this region, a very superior Organ. It was built by Mr. GEORGE JARDINE, of New York. It was exhibited at the great Fair of the American Institute in that city, October, 1844, and obtained the first premium, the Silver Medal, being the sixth medal awarded to Mr. Jardine for the best instruments exhibited each successive year.

This instrument is contained in a richly carved Gothic case which is 15 feet high, 10 feet wide, and 7 feet deep.

Neither the size however, nor the number of stops and pipes, is an accurate criterion of the value of an organ. This depends rather on the compass, weight of tone and calibre of the pipes, in all which respects, this organ far surpasses the generality of instruments of apparently equal or even greater dimensions. Its compass of keys is of the unusual extent of 5½ octaves, from CCC up to F in alt. There are 10 stops enclosed in a general and most effective swell; also one octave of sub-bass, pedal pipes from CCC, the sixteen feet note, to CC eight feet. It has also a highly useful mechanical action which couples the pedals and keys at octaves, and enables any person not acquainted with pedal playing to bring out the magnificent effect of the deep pedal pipes, and with the most perfect ease.

The instrument is no less remarkable for the quality of its tone, than for its compass, combining, in this respect, great sweetness, fineness and delicacy, with a full, firm, solid body. The softer notes are exquisitely fine, and the deepest are perfectly full and smooth, with none of the harshness or noiseness, which is often a great defect in them. The whole work is highly creditable to the skill and accurate finishing of the builder.

Nov. 30.

VALUABLE BOOKS.—History of the Protestant Episcopal Churches, in the city of New York; embellished with a highly finished engraving of each Church, on steel. This splendid work is being published in parts, and has reached the 5th number. The style and character of the engravings and typography are not surpassed by any publication of the American press. To be complete in twelve numbers of sixteen royal 8vo. pages. Each number contains two engravings, 25 cts.

Reprint of the Journals of the Conventions of the Diocese of New York, republished under the supervision of the Bishop of the Diocese, and the Secretary of the Convention, from the several Journals as originally printed. One volume, octavo. Full bound, *sheep*, $2.

Dictionary of the Church, containing an exposition of Terms, Phrases, and Subjects, connected with the External order, Sacraments, Worship and Usages of the Protestant Episcopal Church. With a special reference to the Church in the United States, by the Rev. Wm. Staunton. Second edition. One volume 12mo. muslin, $1 25.

Mrs. Leicester's School, or the History of several Young Ladies, related by themselves; by Charles Lamb, and Sister. One vol. 16mo. muslin. Splendid frontispiece, 50 cts.

☞ Among the numerous testimonials of the value of this book are the following:

Mr. Onderdonk has shown good taste in selecting for publication a book which Coleridge, we believe, pronounced to be the best of the English Classics. Perhaps the judgment was partial, but certainly the book is one which may be read with pleasure and profit by young and old, gay and thoughtful. We hope the publisher will be encouraged to bring out other works, which, like this, afford innocent and healthy excitement to the mind.—*Churchman.*

The Church—the Faith—Tradition. A Sermon by Benjamin T. Onderdonk, D. D., Bishop of the Diocese of New York, and Professor of the Nature, Ministry, and Polity of the Church, in the General Theological Seminary, 12½ cts.

The Relation of the Clergy and Laity. A sermon by Samuel Seabury, D. D., Rector of the Church of the Annunciation, New York, 12½ cts.

HENRY M. ONDERDONK,
Publisher, 25 John street.

☞ H. M. O. also offers a valuable assortment of Theological and Standard Works, together with Bibles and Prayer Books of all sizes and prices, including the splendidly illustrated Prayer Book, edited by Dr. Wainwright, at $6 50—one of the most elegant holiday presents that can be made. Nov. 23—4t

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. WILLIAMSON, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

TERMS.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

BELL & ENTWISLE,
Booksellers and Stationers, Alexandria, D. C.

HAVE constantly on hand all the publications of JAMES A. SPARKS, New York, and are regularly supplied with all the standard theological works of the principal publishers in the United States.

April 20—tf

COLLEGIATE INSTITUTE,
Tompkinsville, Staten Island.
REV. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D.D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D.D., Pres. Geneva College, Rev. P. A. Proal, D.D., Rector of ——, Utica, and L. Bush, D.D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

TRINITY SCHOOL, No. 76 Varick Street.
REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

ORGANS.—W. H. DAVIS & FERRIS respectfully inform the public that they have removed their Manufactory to 293 Bowery, where they are prepared to furnish Organs of any description on as liberal terms as any other establishment in this city; and pledge themselves that all Organs entrusted to them shall give entire satisfaction. Those who may be in want of Organs are requested to call and examine one they have now ready, containing 20 stops, two sets of keys from GG to F Alt, with pedals; the case is in full Corinthian style, 16 feet high, 12 feet front, and 8 feet deep.

Also, 1 Gothic Organ, 7 stops, open, and stop Diapason, principal, fifteenth, dulcano, flute and trumpet, with pedals; the four last named stops in swell, mettle pipes in front. Those who may wish to purchase will find this an eligible opportunity, as the terms will be accommodating.

☞ All communications addressed to W. D. & F. will receive immediate attention. Sept. 21—3m

ORGANS.—DAVIS & FERRIS respectfully inform their friends and the public in general, that they are prepared to receive all orders, and to execute them with despatch, at their Manufactory, 293 Bowery.—They will warrant their instruments to be of the best materials and workmanship, and tones superior to any offered. We have finished and now offer for sale one of 20 stops, two rows of keys from GG to F in alt, Grecian case, 12 feet front, 16 feet high, 8 feet deep, with pedals. One of 10 stops from GG to F in alt, Gothic case, with pedals. One of 8 stops from GG to F in alt, Gothic case. Also one from CC to F in alt, 6 stop case, 9 feet 6 inches high, 6 feet front, 3 feet 9 inches deep.

☞ We invite those who wish to purchase a good organ, to call and examine for themselves. All communications addressed as above, will meet with prompt attention and at prices to suit the times. Nov. 30—4t

ORGAN FOR SALE.—A powerful Organ, sufficiently large to fill a medium size church, containing Stop Diapason Bass, Open Diapason, Stop Diapason Treble, Principal, Sequialt and Cornet, pine case, gilt front, height 8 feet 6 inches, width 4 feet 8 inches, depth 3 feet. Price 290 dollars. Apply to J. A. SPARKS, office of the Churchman, 161 Fulton street, opposite St. Paul's. Nov. 9—4t

JAMES A. SPARKS,
No. 161 Fulton street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, he Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. Dec. 7.

To the Maryland Clergy.—Books and Stationery.

H. COLBURN, Bookseller and Stationer, No. 216 Baltimore street, Baltimore, keeps constantly on hand a good and general assortment of Books and Stationery at New York and Philadelphia prices. His assortment embraces Theological Medical, School, and Miscellaneous Books.

All the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the Clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. Dec. 7.

PUBLISHED AND FOR SALE BY

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

BOOKS OF INSTRUCTION.

Union Primer,	per hundred	$3 00
Prot. Epis. Sunday School Book, No. 1,	"	1 38
" " " No. 2,	"	1 75
" " " No. 3,	"	2 00
" " " No. 4,	"	5 00
Questions on the Sunday School Books,	"	5 00
Catechism No. 1, (Scripture Catechism,)	"	1 38
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 50
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	10 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	5 00
Lloyd's Catechism on the Evidences of the Bible,	"	3 00
Church Catechism,	"	1 25
First Truths,	"	2 50
Duty to God,	"	0 50
Church Primer,	"	1 38
Sunday School Liturgy and Psalms and Hymns, stiff covers,	"	10 00
Manual of Short Prayers for Children	"	1 75
Harmony of the Creeds	"	2 25
Questions on the Book of Common Prayer,	"	2 25
Collects from the Prayer Book,	"	2 00
Questions on the Collects, stiff covers,	"	10 00
Catechism on the Collects	"	25 00
Epistles and Gospels from the Prayer Book,	"	8 00
Questions on the Epistles and Gospels, parts 1 and 2, stiff covers	"	10 00
Bible Companion, Vol. 1, Old Testament,	"	20 00
" " Vol. 2, New "	"	22 00
Quest. on St. Matthew, part 1, stiff covers,	"	10 00
" " " 2, "	"	9 00
" " " 3, "	"	10 00
Questions on The Acts, 1, "	"	10 00
" " 2, "	"	9 00
" " 3, "	"	8 00
Easy Questions for a Little Child,	"	2 50
Beavens' Help to Catechising,	"	10 00

☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library, 80 vols. 18mo.—nett price 20 cents each.

The same, bound in 147 volumes of various prices. Total, $20 18 nett.

The Children's Magazine, bound in 30 volumes of 144 pages each, price for the set, $6 21 nett.

The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent,
Church Depository, 20 John street.
New York, April 6, 1844.

The Churchman.

EDITED BY
THE REV. SAMUEL SEABURY, D. D.
And under the General Direction and Supervision of
The Bishop of the Diocese of New York,
of whom it is the Official Organ of Communication with his Diocese.

It is published every SATURDAY for the Proprietors
BY JAMES A. SPARKS,
161 Fulton-st., opposite St. Paul's, N. York, UP STAIRS.

Its object is to disseminate religious intelligence elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the EDITOR, and letters on business to the PUBLISHER.

TERMS.—Three dollars per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid, and unless at the option of the Proprietors.

Agents for the Churchman.

Portsmouth, N H—Rev Charles Burroughs, D. D. and George M Marsh.
Burlington, Vt—N A Tucker, Esq.
Middlebury, Vt—Harmon A Sheldon.
Boston, Mass—Charles Stimpson.
Providence, R I—Samuel C Blodget, bookseller.
Pawtucket, R I—David Le Favour.
St Albans, Vt—G G Smith.
Quincy, Florida—Rev Josiah Perry.
New Haven, Ct—Croswell & Jewett, booksellers.
Hartford, Ct—Henry S Parsons.
Salisbury, Ct—Dr William J Barry.
Albany, N Y—W C Little, Esq.
Catskill, N Y—Charles B Pinckney.
Saratoga Springs, N Y—Stephen B Nash, Esq.
Schenectady, N Y—A A Van Voorst.
Troy, N Y—Young & Hartt.
West Troy, N Y—George H Lewis.
Lansingburgh, N Y—Alex. Walsh, Esq. (gratis.)
Poughkeepsie, N Y—Ebenezer C Arnold.
Newburgh, N Y—William Purdy.
Auburn, N Y—Thomas C Miller.
Geneva, N Y—George M Hills.
Utica, N Y—Isaiah Tiffany.
Watertown, N Y—J F Hutchinson, Esq., P. M.
Unadilla, N Y—A B Watson.
Oswego, N Y—Henry Adriance.
Buffalo, N Y—W B & C E Peck, booksellers.
Fayetteville, N Y—D L Farnham, Esq.
Philadelphia, Pa—R S H George, bookseller.
Newcastle, Delaware—H J Terry, Esq.
Baltimore, Md—H Colburn.
Chaptico, Md—J Biscoe, Post Office.
Princess Ann, Md—Wm W Johnston, Esq., P. M.
Alexandria, D C—Bell & Entwistle.
Norfolk, Va—George Rowland, Esq.
Richmond, Va—Joseph Gill.
Wilmington, N C—A A Brown, Esq.
Charleston, S C—A E Miller.
Augusta, Georgia—G McLaughlin.
Louisville, Ky—Solomon K Grant.
Lexington, Ky—William Jucho.
Marietta, Ohio—Arius Nye.
Cleveland, Ohio—Lewis Handerson.
Quincy, Illinois—Henry H Hoffman, Post Office.
Chicago, Illinois—John H Kenzie, Esq.
Jackson, Michigan—P E Demill, Esq.
Homer, Michigan—Rev E O Hodgkin.
St. Louis, Missouri—R P Williams.
Natchez, Miss—Brevoort Butler.
Mobile, Ala—Samuel W. Raymond.
Halifax, N S—Joseph H Graham, bookseller.